FORBES'S HINDUSTANI MANUAL

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M. from W. 1903

THE

HINDŪSTĀNĪ MANUAL,

INTENDED TO

FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH FLUENCY, AND COMPOSING WITH ACCURACY, IN THE MOST USEFUL OF ALL THE LANGUAGES SPOKEN IN OUR EASTERN EMPIRE.

PART I.

A COMPENDIOUS GRAMMAR OF THE LANGUAGE,

WITH EXERCISES, USEFUL PHRASES, DIALOGUES, ETC.

PART II.

A VOCABULARY OF USEFUL WORDS,

ENGLISH AND HINDŪSTĀNĪ,

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM BETWEEN THE TWO LANGUAGES.

BY THE LATE DUNCAN FORBES, LL.D.

A New Edition, carefully revised

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SIXTEENTH EDITION.

LONDON:

SAMPSON LOW, MARSTON & COMPANY, LTD.,

Publishers to the India Office,

1903.

LONDON:
PRINTED BY GILBERT AND RIVINGTON, LD.
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

EDITOR'S PREFACE.

THIS edition of THE HINDŪSTĀNĪ MANUAL will be found to differ but slightly from previous editions in the first or grammatical section; but the alterations in the other sections are almost numerous enough to give it the character of a new work. It has not been deemed advisable to change the arrangement in any way, but the structure of the Hindūstānī sentences, and the use of obsolete and provincial idioms and words, called for considerable revision, and this has been effected. An Urdū scholar who has lived in India will not need to be told that the Hindūstānī of Calcutta, Madras, and Bombay—and this is the Hindūstānī of a great part of the older editions of the Manual—departs considerably from the purity of the Urdū of Northern and North-western India; and it is with the view of bringing the language of the Manual to this standard that the numerous corrections have been considered necessary.

A new section on household matters has been added to the work, for the benefit, chiefly, of English ladies in India; and in this the liberty has been taken of introducing a number of

English words, although the corresponding Hindūstānī words for most of them exist. In this the Editor has been guided by the regular practice of servants in India. But the use of English words, it may be observed, is not confined to servants alone; even educated natives of the country now freely use—not, it may be allowed, *beef* and *mutton*, and other similar words; but—such words as *appeal*, *judge*, *session*, *decree*, *council*, *scientific*, *pension*, *captain*, etc., for which Urdū in some cases either has no equivalent, or which it would have to express by a periphrasis. Such words are on the increase, and most native scholars approve of their introduction;—but the case is very different in respect of English *idiom;* against this all Urdū scholars steadily set their face. Words once adopted are spelt as pronounced by natives of India (e.g. *apīl*, *jaj*, *pinshan*, *kaptān*), and in respect of gender, declension, etc., are treated like other Hindūstānī words.

The Editor has to express his warmest thanks to M. Ṣafdar 'Alī, Extra Assistant Commissioner, Jabalpūr, and Paṇḍit Ganpat Rao, District Inspector of Schools, Narsinghpūr, for the valuable assistance they so kindly afforded him in the revision and correction of the work.

LONDON, *Oct.* 1, 1873

PREFACE.

In this new edition of the Hindūstānī Manual, I have greatly extended the materials for Exercise in Composition, being well aware, from long experience, that such a course contributes most to sound progress in the language. Another improvement will be found at the beginning of the volume, where I have given a complete table, showing the correspondence between the Roman and Oriental alphabets. The work has been carefully revised throughout; so that it may now approximate still nearer its original purpose, viz. to enable the student of Hindūstānī to converse in that language with fluency, to compose in it with accuracy, and to write it correctly in both the Persian and Devanāgarī characters.

Several large impressions of the Manual have now been disposed of since its first appearance in October, 1845. This is a sufficient proof of its appreciation by the public; and it is needless for me to say anything further in this place respecting its utility. I shall therefore content myself by briefly stating what it contains, and how it ought to be perused.

The First and Second Sections of the book contain a concise view of the grammatical principles of the language. In these I have confined myself solely to what is useful and necessary, without distracting the learner's attention by what is either unimportant or superfluous.

Section I. treats briefly, but I trust clearly, of the ele-

mentary sounds of the language, and of its grammatical inflections. This portion may be advantageously perused when the student is learning the Oriental or Persi-Arabic alphabet; so that when he knows his letters, he may at once commence reading and translating easy Selections in the proper character, with the aid of a Vocabulary. When he has read carefully ten or twelve pages of such Selections, he may proceed to the second section, and endeavour to turn every phrase and sentence of it into the Persian character, with which by this time I suppose him to be familiar.

Section II. embraces more especially those peculiarities of Syntax, of which I have, from long experience, observed learners to stand most in need. These I have reduced into a series of seventeen lessons, to all of which I have added copious Examples and Exercises, in order to impress them more thoroughly on the memory. These are followed (from p. 45 to p. 67) by a series of miscellaneous Lessons and Exercises, still of an elementary nature, all the words of which will be found in the Vocabulary. I have not deemed it necessary to touch upon those broad principles of Syntax which are the common property of all languages; besides, the work is not intended to supersede the use of the larger grammars.

Each phrase and sentence in this second section may be advantageously varied by the teacher, by changing the umber, person, and tense of the verb, also by presenting the same in an interrogative, negative, or conditional form. By this means the essential principles of the Grammar will make a lasting impression on the memory, which may be further confirmed by translating the Exercises from English into Hindūstānī. Those who doom their luckless pupils to waste weeks or months on the mere reading (or what they

are pleased to call *learning*) of a grammar, *per se*, without any reference to the language aimed at, ought to have come into the world many centuries back, when a puerile jargon of words without ideas passed for learning. The grammar of any language is to be learned only through the language, and the language by means of the grammar: but to learn, or rather to attempt to learn, the one without the other, is about as profitable a pursuit as the manufacturing of bricks from straw without clay, or from clay without straw,—"*altera alterius auxilio eget.*"

In Section III. (from p. 68 to p. 105) I have given a selection of Useful Dialogues, etc. This section is intended for further exercise, adapted to the student's more advanced progress; and at the same time he should endeavour to commit the whole to memory, so that when the English of any sentence is read to him, he may be able to give the Hindūstānī. It may be observed, that the subjects given for exercise become gradually more difficult, and ought not to be attempted till the student has read a considerable portion of the *Bāgh-o-Bahār* and *Baitāl Pachīsī*, the works in which he will have to pass in India.

Part II. of the MANUAL (commencing at p. 106) contains an extensive selection of Useful Phrases, so arranged as to serve as a reverse Vocabulary. Most of them are taken from a work printed at Calcutta several years ago, apparently with a view to teach the natives English. I have corrected numerous errors of the press, and not a few of judgment, which occur in the Calcutta book. I have also supplied the various quantities of the vowels, as well as the essential dots, etc., of the consonants; so that the whole may be readily turned into the Persian and Devanāgarī characters for additional practice. The English translation of these might have been perhaps more literal;

but on due consideration I have allowed most of them to stand as they were. It is only for a mere beginner that a literal translation is allowable, and even then it ought never to be so literal as to become *un-English*. Of all the bad methods of teaching, the *very worst* is that which takes away from the learner the necessity of *thinking*. Any book, then, in which he is offered assistance for translating, by having presented to him word for word as it stands in the original, ought at once to be pitched into the fire : it is an admirable invention to flatter the student with imaginary progress, while at the same time it cloaks the ignorance or incapacity of the teacher.

A considerable number of the sentences in the Vocabulary are highly idiomatic, and a careful perusal of them will give the learner no small insight into the freedom of expression he may frequently have to employ in order to make himself understood by the natives of India. One single example—an extreme case I confess—will tend to show what I mean :—For instance, under the word *haste*, we have the sentence, "I write in great haste to save the post," which is expressed in Hindūstānī by saying, "The post-office is about to close, therefore I have written the letter in (great) haste." I merely mention this as an instance of that degree of liberty which is allowable in this department of the test. By carefully perusing the Vocabulary, then, and comparing the actual translation with the literal, the student will gradually acquire a facility in expressing himself correctly, without adhering *stiffly* to the *very words* of the English.

Those who are destined to pass a portion of their lives in India may be divided into three classes :—First, Her Majesty's Civil, Military, and Medical servants, all of whom *must pass* an examination in Hindūstānī ; and for

the use of these the Manual is especially intended, as it will in no small degree assist them in qualifying themselves for passing a creditable examination, more particularly that part of the test which relates to *composition* and *conversation* in the language. Another important class consists of Clerical, Legal, Naval, and Mercantile gentlemen, and all European ladies, who have probably little time or inclination to master the Oriental characters. The third class consists of all Her Majesty's European troops. To the latter two classes a knowledge of the language is essential; and a thorough perusal of this Manual will enable them to hold intercourse with the people of the country on the ordinary affairs of domestic life. Their stock of words will increase by practice; and, by knowing the general principles of the grammar, they will be enabled to express themselves in Hindūstānī like rational beings, and not as the jargonists of bygone days, who acquired a villanous smattering of the language, from the lowest of the natives, *by the ear* only, and set at defiance all the rules of grammar and propriety.

I have only to add, that, to all those who wish to acquire some insight into the language through this little work only, without reference to the Oriental character, a few lessons on pronunciation will be all the assistance required; and if that cannot be had, let it be remembered, as a general rule, that *the vowels are to be sounded as in Italian or German, and the consonants as in English.*

D. FORBES.

BURTON CRESCENT, *March*, 1859.

HINDŪSTĀNĪ MANUAL.

PART I.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmīr, and from the Brahmaputra to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects: that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī*. The former abounds in words and phrases from the Persian and Arabic; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow, in the main, the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindūstān.

2.—The following little work has two distinct objects in view:—first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the oriental alphabets; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy; the same may be easily transferred into either of the oriental characters by the aid of the tables to that effect given in pages 2, 3, &c.

3.—The Persi-Arabic Alphabet as applied to the Hindūstānī :—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	*Medial.*	*Initial.*	*Final.*	*Medial.*	*Initial.*
alif	ا	*a*, &c.	ا	ا	ا	تا	بار	اب
be	ب	*b*	ب	ـبـ	بـ	شب	صبر	بر
pe	پ	*p*	پ	ـپـ	پـ	چُپ	سِپر	پُر
te	ت	*t*	ت	ـتـ	تـ	دست	ستر	تپ
ṭă	ٹ	*ṭ*	ٹ	ـٹـ	ٹـ	پیٹ	ستا	ٹِپ
ṣe	ث	*ṣ*	ث	ـثـ	ثـ	خبث	بثر	ثُور
jīm	ج	*j*	ج	ـجـ	جـ	کج	شجر	جبر
che	چ	*ch*	چ	ـچـ	چـ	هیچ	بچه	چُپ
ḥe	ح	*ḥ*	ح	ـحـ	حـ	وُبح	بحر	حر
khe	خ	*kh*	خ	ـخـ	خـ	بخ	تخم	خر
dāl	د	*d*	د	د	د	صد	فِدا	دُر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	*Medial.*	*Initial.*	*Final.*	*Medial.*	*Initial.*
ḍă	ڈ	*ḍ*	ڈ	ڈ	ڈ	صُنڈ	نڈر	ڈال
z̲āl	ذ	*z̲*	ذ	ذ	ذ	کاغذ	نذر	ذِمّ
re	ر	*r*	ر	ر	ر	سر	سرّد	رم
ṛă	ڑ	*ṛ*	ڑ	ڑ	ڑ	مُڑ	بڑا	ڑوڑا
ze	ز	*z*	ز	ز	ز	گز	بزم	زر
zhe	ژ	*zh*	ژ	ژ	ژ	پاپُژ	غژب	ژرف
sīn	س	*s*	س	سـ	سـ	بس	فسق	سر
shīn	ش	*sh*	ش	شـ	شـ	پش	نشُد	شُد
ṣâd	ص	*ṣ*	ص	صـ	صـ	نِص	قصّد	صد
ẓâd	ض	*ẓ*	ض	ضـ	ضـ	عض	خِضر	ضدّ
ṭoe	ط	*ṭ*	ط	طـ	طـ	خطّ	بطن	طي
ẓoe	ظ	*ẓ*	ظ	ظـ	ظـ	حِفظ	نظر	ظفر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM. Final.	Medial.	Initial.	5. EXEMPLIFICATIONS. Final.	Medial.	Initial
'ain	ع	*'a, &c.*	ـع	ـعـ	عـ	صنع	بُعْد	عسل
ghain	غ	*gh*	ـغ	ـغـ	غـ	تيغ	بغِي	غُسل
fe	ف	*f*	ـف	ـفـ	فـ	كف	سفر	فِي
ḳāf	ق	*ḳ*	ـق	ـقـ	قـ	بق	سقر	قد
kāf	ك	*k*	ـك	ـكـ	كـ	يك	بِكُن	كُن
gāf	گ	*g*	ـگ	ـگـ	گـ	رنگ	جِگر	گر
lām	ل	*l*	ـل	ـلـ	لـ	گُل	عِلْم	لب
mīm	م	*m*	ـم	ـمـ	مـ	سِتم	چمن	من
nūn	ن	*n*	ـن	ـنـ	نـ	صحن	چنْد	نم
wā, o	و	*w, &c.*	ـو	ـو	و	بُو	پُور	وجد
he	ه	*h*	ـه	ـهـ	هـ	نه	بها	هُنر
ye	ي	*y, &c.*	ـي	ـيـ	يـ	بي	حِيد	يد

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters ا, د, ذ, ر, ز, ژ, or و, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes; viz., in the first place they indicate that there is a slight difference of sound; and, in the second place, they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A Table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters :—

VOWELS.			INITIAL.			NON-INITIAL.		
ا	*a*	अ	اب	*ab*	अब	بد	*bad*	बद
اِ	*i*	इ	اِس	*is*	इस	دِن	*din*	दिन
اُ	*u*	उ	اُس	*us*	उस	بُت	*but*	बुत
آ	*ā*	आ	آس	*ās*	आस	بات	*bāt*	बात
او	*o*	ओ	اوک	*ok*	ओक	سو	*so*	सो
اُو	*ū*	ऊ	اُود	*ūd*	ऊद	تُو	*tū*	तू
اَو	*au*	औ	اَور	*aur*	और	نَو	*nau*	नौ

VOWELS.	INITIAL.	NON-INITIAL.
اي *e* ए	ايک *ek* एक	بي *be* बे
اِي *ī* ई	اِيکھ *īkh* ईख	سِي *sī* सी
اَي *ai* ऐ	اَيسا *aisā* ऐसा	هَي *hai* है

These vowels and diphthongs are to be sounded uniformly as follows: *a*, unmarked, is very short, as in the word *America*, or like our *u* in the words *sun* and *pun*;—*i*, short, as in *fit*, *fin*;—*u*, short, as in *put*, *push*, or our *oo* in *foot*;—*ā*, long, as in *far*, *father*;—*o*, long, as in *pole*, *mole*;—*ū*, long, as in *rule*, *fool*;—*au*, like our *ou* in *sound*, or the German *au* in *haus*, a house;—*e*, like our *a* in *fate*, or the French *ê* in *bête*, *tête*;—*ī*, long, as in the words *police*, *machine*, or our *ee* in *bee*, *see*; and *ai*, like our *ai* in *aisle*, or the German *ai* in *Kaisar*, a Cæsar or emperor. The Arabic termination ي is represented in the Roman character by *ạ* or *ạ̄*, according as its sound is short or long.

5.—A Table showing the agreement of the consonants, Persian, Roman, and Devanāgarī:—

ب	*b*	ब	ٹ	*ṭ*	ट	چھ	*chh*	छ
بھ	*bh*	भ	ٹھ	*ṭh*	ठ	ح	*ḥ*	ह़
پ	*p*	प	ث	*ṣ*	स़	خ	*kh*	ख़
پھ	*ph*	फ	ج	*j*	ज	د	*d*	द
ت	*t*	त	جھ	*jh*	झ	دھ	*dh*	ध
تھ	*th*	थ	چ	*ch*	च	ڈ	*ḍ*	ड

ڈھ	*ḍh*	ढ	ص	*ṣ*	स़	کھ	*kh*	ख
ذ	*ẕ*	ज़	ض	*ẓ*	ज़	گ	*g*	ग
ر	*r*	र	ط	*ṭ*	त़	گھ	*gh*	घ
ڑ	*ṛ*	ड़	ظ	*ẓ*	ज़	ل	*l*	ल
ڑھ	*ṛh*	ढ़	ع	ʼ	अ़ &c.	م	*m*	म
ز	*z*	ज़	غ	*gh*	ग़	ن	*n*	न &c
ژ	*zh*	ज़	ف	*f*	फ़	و	*w*	व
س	*s*	स	ق	*ḳ*	क़	ه	*h*	ह
ش	*sh*	श	ک	*k*	क	ي	*y*	य

The consonants, with few exceptions, are to be pronounced as in English. It remains only to observe, that *ph*, *th*, or *ṭh* do not form a single sound as with us, the former having the sound of *ph* in *up-hill*, and the latter of *th* in *hot-house*. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*, or the German *ch* in the word *buch*, a book; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is not sounded; in which case it is marked thus, *ẇ*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*, to denote which sound we shall use *ṅ*. We may occasionally use *ṅ* to

denote the Arabic *nūnation*, which may be met with in a few adverbs borrowed from that language ; as in the words *ḳaṣdan*, purposely, *ittifāḳan*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. The apostrophe preceding or following a vowel denotes the Arabic letter ع ; and the mark (,) between two vowels denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated ہ of the Persian character ; as in بندہ *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, &c., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

I. ARTICLE.

6. The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the* : we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required ; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain ; thus, *ek ādmī* ; or *ko,ī ādmī*, a man, some man, or a certain man.

II. SUBSTANTIVES.

7. *Gender.*—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine ; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, and lifeless matter in general, ending in *ī* are feminine ; those in *t* are also feminine, if derived from Arabic roots ; and those in *ish*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, and *motī*, a pearl, which are masculine. All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Vide* Gram. pp. 23–26.)

8. *Declension.*—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called

postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

Declension of a Hindūstānī Noun.

		Singular.	Plural.
	Nom.	*mard*, man, the man	*mard*, men, the men,
Oblique Cases.	Gen.	*mard-kā*, *-ke*, *-kī*, of man	*mardoṅ-kā*, *-ke*, *-kī*, of, &c.
	D.&A.	*mard-ko*, to man, or man	*mardoṅ-ko*, to, &c.
	Ablat.	*mard-se*, from or with man	*mardoṅ-se*, from, &c.
	Locative.	*mard-meṅ*, in man	*mardoṅ-meṅ*, in, &c.
		mard-par, on man	*mardoṅ-par*, on, &c.
		mard-tak, up to man	*mardoṅ-tak*, up to, &c.
	Agent	*mard-ne*, by man	*mardoṅ-ne*, by, &c.
	Voc.	*ai mard*, O man	*ai mardo*, O men.

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *oṅ* (which continues through all the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *ṅ* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

a. Exception 1.—All feminine nouns are declined exactly like *mard*, except that they add the syllable *eṅ* in the nominative plural, or *āṅ* if the singular ends in *ī*; thus, *mez*, a table; nom. plural, *mezeṅ*; *roṭī*, bread, a loaf, nominative plural, *roṭīāṅ* or *roṭiyāṅ*. In the oblique cases plural they add *oṅ*, as in the example already given; thus, *mezoṅ-ko*, to the tables, *roṭiyoṅ-se*, from the loaves.

b. Exception 2.—Masculine nouns ending in *ā* or *āṅ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian, and often written with a long *ā*), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oṅ* for the oblique

cases plural: this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog; gen. sing. *kutte-kā, -ke, -kī*, &c.; nom. plur. *kutte;* gen. plur. &c. *kuttoṅ-kā, -ke, -kī;* voc. plur. *kutto.* So *banda*, a slave; gen. sing. *bande-kā, -ke, -kī;* nom. plur. *bande;* gen. *bandoṅ-kā*, &c. Masculine nouns in *ā*, which are not purely Hindī, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this change or inflection, and such must be learned from practice. For example, *dānā*, a sage, *pitā*, a father, are not inflected; thus gen. sing. *dānā-kā*, &c.; nom. plur. *dānā;* gen. plur. *dānā,oṅ-kā*, &c. Again, *rājā*, a king, may or may not be inflected; as, gen. sing. *rāje-kā* or *rājā-ka;* plur. *rājoṅ-kā* or *rājā,oṅ-kā*, &c., but the inflected form is now rarely used.

III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24.*)

IV. PRONOUNS.

10.—The personal pronouns are thus declined:—

	Sing. First Person.	Plur.
Nom.	*maiṅ*, I.	*ham*, we.
Gen.	*merā, mere, merī.*	*ham-ārā, -āre, -ārī.*
D.&A.	*mujh-ko* or *mujhe.*	*ham-ko*, or *-eṅ*, or *-oṅko*, &c.
Ab.	*mujh-se.*	*ham-se, hamoṅ-se.*
Loc.	*mujh-meṅ, -par, -tak.*	*ham-meṅ*, or *hamoṅ-meṅ*, &c.
Agt.	*maiṅ-ne.*	*ham-ne*, or *hamoṅ-ne.*

	Sing. Second Person.	Plur.
Nom.	*tū* or *taiṅ*, thou.	*tum*, you.
Gen.	*terā, tere, terī.*	*tum-hāra, -hāre, -hārī.*
D.&A.	*tujh-ko* or *tujhe.*	*tum-ko*, or *-heṅ*, or *-hoṅko.*
Ab.	*tujh-se.*	*tum-se*, or *tumhoṅ-se.*
Loc.	*tujh-meṅ, -par, -tak.*	*tum-meṅ* or *tumhoṅ-meṅ*, &c.
Agt.	*tū-ne* or *taiṅ-ne.*	*tum-ne*, or *tumhoṅ-ne.*

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou,' have a declension peculiar to themselves.

* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.

In the first place, the gen. sing. ends in *rā, re, rī*, and the gen. plur. in *ārā, āre, ārī*, instead of the *kā, ke, kī* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh:* at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *maiṅ-ne* and *taiṅ-ne* or *tū-ne*, and not *mujh-ne*, &c., as one would expect.

11.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, &c., inflect. *is-kā, -ke, -kī.*

	Sing.	Third Person. Plur.
Nom.	*yih*, he, she, it, *or* this.	*ye*, they, these.
Gen.	*is-kā, -ke, -kī.*	*in-*, or *inh-*, or *inhoṅ-kā, -ke, -kī.*
Dat.	*is-ko* or *is-e.*	*in-*, or *inh-*, or *inhoṅ-ko* or *inheṅ.*
Ac.	*yih, is-ko*, or *is-e.*	*ye, in-ko*, or *inheṅ*, &c.
Ab.	*is-se.*	*in-*, or *inh-*, or *inhoṅ-se.*
Loc.	*is-meṅ, -par, -tak.*	*in-*, or *inh-*, or *inhoṅ-meṅ, -par, -tak.*
Agt.	*is-ne.*	*in-*, or *inh-*, or *inhoṅ-ne.*

a. Exactly like *yih* are declined the four following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	*wuh*, he, she, it, that.	*we*, they or those.
Inflec.	*us-kā, -ke, -kī*, &c.	*un-, unh-*, or *unhoṅ-kā, -ke, -kī.*

Interrogative.

Nom.	*kaun*, who?	*kaun*, who?
Inflec.	*kis-kā, -ke, -kī*, &c.	*kin-, kinh-*, or *kinhoṅ-kā, ke, -kī.*

Relative.

Nom.	*jo*, he who, &c.	*jo*, they who.
Inflec.	*jis-kā, -ke, -kī*, &c.	*jin-, jinh-*, or *jinhoṅ-kā, -ke, -kī.*

Correlative.

Nom.	*so*, that same.	*so*, those same.
Inflec.	*tis-kā, -ke, -kī*, &c.	*tin-, tinh-*, or *tinhoṅ-kā, -ke, -kī.*

b. The following interrogative is applicable either to the singular or plural.

Nom. *kyā*, what? (generally applied to lifeless things).
Inflec. *kāhe-kā, -ke, -kī*, of what? &c.

Obs. In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms *kāhe kā*, and *kāhe ko*, may occasionally occur, but not the others.

c. The word *āp*, self, is indeclinable; it gives, as a possessive adjective, *ap-nā*, *-ne*, *-nī*, of or relating to self, own. The word *āp* is also employed when addressing, or speaking of, a superior, in the sense of your honour, your worship, his honour, &c., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *ko,ī* and *kuchh*, some, a, any,—the inflection of both being the same—viz. *kisī* or *kisū*, of which *kisū* is the older form. The plural is *ko,ī*, *ka,ī*, or *ka,ī-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable; but when used by itself, in an emphatic sense, it has *sabhoṅ* for the oblique cases plural; as, *sab log kahte haiṅ*, all people say; *sabhoṅ ne kaha*, by all it was said. The compound *jo-ko,ī*, whosoever, has a double inflection, *jis-kisī*, *-kā*, *-ke*, *-kī*.

V. VERB.

12.—The Hindūstānī Verb is extremely regular. The Infinitive or verbal noun always ends in *nā;* as, *girnā*, to fall, also falling,—a masculine noun subject to inflection in the genitive, etc.; as, *girne kā*, of falling; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the second person singular of the imperative; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā;* in which case, in order to avoid a hiatus, the *n* is changed into *y*; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz., *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

1st. Present Tense.

1. *maiṅ hūn*, I am.	*ham haiṅ*, we are.
2. *tū hai*, thou art.	*tum ho*, you are.
3. *wuh hai*, he, she, or it is.	*we haiṅ*, they are.

2nd. Past Tense.

1. *maiṅ thā* or *thī*, I was.	*ham the* or *thīṅ*, we were.
2. *tū thā* or *thī*, thou wast.	*tum the* or *thīṅ*, you were.
3. *wuh thā* or *thī*, he or she was.	*we the* or *thīṅ*, they were.

a. In the first of the above tenses there is no distinction

between the masculine and feminine genders, but in the second or past tense, the forms *thā* and *the* are used when the nominatives are masculine, and *thī* and *thīṅ* when feminine. We may here observe, as a universal rule, that in all the tenses except the aorist and imperative, the *verb* must agree with its nominative in *gender* as well as in *number;* thus, the masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *īṅ* (contracted for *iyāṅ*). As a general rule, it is sufficient to add the nasal *ṅ* to the last word of the feminines in the plural; as, *girtī thīṅ*, not *girtīṅ thīṅ;* the latter mode, though not incorrect, is nearly obsolete.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

Tenses of the Root.

AORIST. I fall, or shall fall, &c.

1. *maiṅ gir-ūṅ*, I fall, or shall fall.	*ham gir-eṅ*, we, &c.
2. *tū gir-e*, thou fallest, &c.	*tum gir-o*, you, &c.
3. *wuh gir-e*, he falls, &c.	*we gir-eṅ*, they, &c.

The FUTURE. I shall or will fall, &c.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc and *gīṅ* fem. plur.

m.	f.	m.	f.
1. *maiṅ gir-ūṅ-gā*	*-gī.*	*ham gir-eṅ-ge*	*-gīṅ.*
2. *tū gir-e-gā*	*-gī.*	*tum gir-o-ge*	*-gīṅ.*
3. *wuh gir-e-gā*	*-gī.*	*we gir-eṅ-ge*	*-gīṅ.*

IMPERATIVE. Let me fall, &c.; differing from the aorist only in the second pers. sing.

Sing.	Plur.
1. *maiṅ gir-ūṅ*, let me fall.	*ham gir-eṅ*, let us, &c.
2. *tū gir*, fall thou.	*tum gir-o*, fall ye.
3. *wuh gir-e*, let him fall.	*we gir-eṅ*, let them, &c

Tenses of the Present Participle.

The CONDITIONAL. Had I fallen, or (would that) I fell, &c.

1. *maiṅ girtā*, or *girtī*.	*ham gir-te*, or *tīṅ*.
2. *tū girtā*, or *girtī*.	*tum gir-te*, or *-tīṅ*.
3. *wuh girtā*, or *girtī*.	*we gir-te*, or *-tīṅ*.

PRESENT. I fall, or am falling, &c.

m. f.	m. f.
1. *maiṅ girtā hūṅ*, or *girtī hūṅ*.	*ham girte haiṅ*, or *girtī haiṅ*.
2. *tū girtā hai*, or *girtī hai*.	*tum girte ho*, or *girtī ho*.
3. *wuh girtā hai*, or *girtī hai*.	*we girte haiṅ*, or *girtī haiṅ*.

IMPERFECT. I was falling, &c.

m. f.	m. f.
1. *maiṅ girtā thā*, or *girtī thī*.	*ham girte the*, or *girtī thīṅ*.
2. *tū girtā thā*, or *girtī thī*.	*tum girte the*, or *girtī thīṅ*.
3. *wuh girtā thā*, or *girtī thī*.	*we girte the*, or *girtī thīṅ*.

Tenses of the Past Participle.

PAST TENSE. I fell.

m. f.	m. f.
1. *maiṅ girā*, or *girī*.	*ham gire*, or *girīṅ*.
2. *tū girā*, or *girī*.	*tum gire*, or *girīṅ*.
3. *wuh girā*, or *girī*.	*we gire*, or *girīṅ*.

PERFECT. I have fallen.

m. f.	m. f.
1. *maiṅ girā hūṅ*, or *girī hūṅ*.	*ham gire, girī, haiṅ*, &c.
2. *tū girā hai*, or *girī hai*.	*tum gire, girī, ho*, &c.
3. *wuh girā hai*, or *girī hai*.	*we gire, girī, haiṅ*, &c.

PLUPERFECT. I had fallen.

m. f.	m. f.
1. *maiṅ girā thā*, or *girī thī*.	*ham gire the*, or *girī thīṅ*.
2. *tū girā thā*, or *girī thī*.	*tum gire the*, or *girī thīṅ*.
3. *wuh girā thā*, or *girī thī*.	*we gire the*, or *girī thīṅ*.

14.—The next is a verb of very extensive use in the language, and conjugated precisely like the preceding.

Honā, to Be or Become.

ROOT, *ho*, pres. part. *hotā*, past part. *hū,ā*.

Tenses of the Root.

AORIST. I be, or shall be, or should be, &c.

1. *maiṅ ho,ūṅ*, or *hoṅ*.	*ham howeṅ, ho,eṅ*, or *hoṅ*.
2. *tū howe, ho,e*, or *ho*.	*tum ho*.
3. *wuh howe, ho,e*, or *ho*.	*we howeṅ, ho,eṅ*, or *hoṅ*.

FUTURE. I shall or will be, &c.

1. *maiṅ ho,ūṅgā*, or *hoṅgā* or *-gī*.	*ham howeṅge*, &c.
2. *tū howegā, ho,egā*, &c.	*tum ho,oge*, &c.
3. *wuh howegā, ho,egā*, &c.	*we howeṅge*, &c.

IMPERATIVE. Let me be, &c.

1. *maiṅ ho,ūṅ*, or *hoṅ*.	*ham howeṅ, ho,eṅ*, or *hoṅ*.
2. *tū howe, ho,e*, or *ho*.	*tum ho*.
3. *wuh howe, ho,e*, or *ho*.	*we howeṅ, ho,eṅ*, or *hoṅ*.

Tenses of the Present Participle.

INDEFINITE. Had I been, or (would that) I had been.

1. *maiṅ* 2. *tū* 3. *wuh* } *hotā* or *hotī*.	1. *ham* 2. *tum* 3. *we* } *hote* or *hotīṅ*.

PRESENT. I am, or become.

1. *maiṅ hotā-*, or *hotī-hūṅ*.	1. *ham hote-*, or *hotī-haiṅ*.
2. *tū hotā-*, or *hotī-hai*.	2. *tum hote-*, or *hotī-ho*.
3. *wuh hotā-*, or *hotī-hai*.	3. *we hote-*, or *hotī-haiṅ*.

IMPERFECT. I was becoming.

1. *maiṅ* 2. *tū* 3. *wuh* } *hotā thā*, or *hotī thī*.	1. *ham* 2. *tum* 3. *we* } *hote the*, or *hotī thīṅ*.

Tenses of the Past Participle.

PAST TENSE. I was or became.

1. *maiṅ* 2. *tū* 3. *wuh*	*hū,ā*, or *hū,ī*.	1. *ham* 2. *tum* 3. *we*	*hū,e*, or *hū,īṅ*.

PERFECT. I have been or become.

1. *maiṅ hū,ā-*, or *hū,ī-hūṅ*.	1. *ham hū e-*, or *hū,ī-haiṅ*.
2. *tū hū,ā-*, or *hū,ī-hai*.	2. *tum hū,e-*, or *hū,ī-ho*.
3. *wuh hū,-ā*, or *hū,ī-hai*.	3. *we hū,e-*, or *hū,ī-haiṅ*.

PLUPERFECT. I had been or become.

1. *maiṅ* 2. *tū* 3. *wuh*	*hū,ā thā*, or *hū,ī thī*.	1. *ham* 2. *tum* 3. *we*	*hū,e the*. or *hū,ī thīṅ*.

15.—By the aid of the aorist and future of the verb *honā* we are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

Additional Tenses of the Present Participle.

IMPERFECT POTENTIAL. I may be falling, &c.

1. *maiṅ girtā-* or *girtī-ho,ūṅ* or *hoṅ*, &c.	*ham girte* or *girtī howeṅ*, *ho,eṅ*. or *hoṅ*.
2. *tū girtā*, &c. *howe*, *ho,e*, *ho*.	*tum girte*, &c. *ho*.
3. *wuh girtā*, &c. *howe*, *ho,e*. *ho*, &c.	*we girte*, &c. *howeṅ*, *ho,eṅ*, or *hoṅ*.

IMPERFECT FUTURE. I shall be falling, &c.

1. *maiṅ girtā*, &c. *ho,ūṅgā*, or *hoṅgā* or *girtī ho,ūṅgī*, &c.	*ham girte howeṅge*, *ho,eṅge*, or *hoṅge*, &c.
2. *tū girtā howegā*, *ho,egā*, or *hogā*, &c.	*tum girte*, *hoge*, &c.
3. *wuh girtā howegā*, *ho,egā*, *hogā*, &c.	*we girte howeṅge*, *ho,eṅge*, or *hoṅge*, &c.

Additional Tenses of the Past Participle.

PERFECT POTENTIAL. I may have fallen.

1. *maiṅ girā* or *girī ho,ūṅ*, &c.	*ham gire* or *girī howeṅ*, &c.
2. *tū girā* or *girī howe*, &c.	*tum gire* or *girī ho*, &c.
3. *wuh girā* or *girī howe*, &c.	*we gire* or *girī howeṅ*, &c.

PERFECT FUTURE. I shall have fallen, or I may have fallen.

1. *maiṅ girā ho,ūṅgā*, &c.	*ham gire howeṅge*, &c.
2. *tū girā howegā*, &c.	*tum gire ho,oge*, &c.
3. *wuh girā howega*, &c.	*we gire howeṅge*, &c.

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to Speak or Say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.
PAST, *bolā*, spoken.

Tenses of the Root.

Aorist.	I speak, or shall speak, &c.	*maiṅ bolūṅ, tū bole*, &c.
Future.	I shall or will speak, &c.	*maiṅ bolūṅ-gā* or *-gī, tū bole-gā* or *-gī*, &c.
Impera.	Let me speak, &c.	*maiṅ bolūṅ, tū bol*, &c.

Tenses of the Present Participle.

Indefinite.	Had I spoken, &c.	*maiṅ bol-tā* or *-tī, tū bol-tā* or *-tī*, &c.
Present.	I am speaking.	*maiṅ bol-tā* or *-tī hūṅ.*
Imperfect.	I was speaking.	*maiṅ bol-tā-thā* or *bol-tī-thī.*
Imp. Poten.	I may be speaking.	*maiṅ bol-tā* or *-tī ho,ūṅ.*
Imperf. Fut.	I shall be speaking.	*maiṅ bol-tā ho,ūṅgā* or *boltī ho,ūṅgī.*

Tenses of the Past Participle.

Past.	I spoke, &c.	*maiṅ bolā* or *bolī*, &c.
Perfect.	I have spoken.	*maiṅ bolā hūṅ* or *bolī hūṅ.*
Pluperf.	I had spoken.	*maiṅ bolā thā* or *bolī-thī.*
Perf. Pot.	I may have spoken.	*maiṅ bolā-ho,ūṅ* or *bolī-ho,ūṅ.*
Perf. Fut.	I shall have spoken.	*maiṅ bolā ho,ūṅgā* or *bolī ho,ūṅgī.*

a. There are a few other verbal expressions that may be noticed here. 1st. Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine, and *wālī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wālī*, the female speaker, or she who speaks: so *likhnā*, to write; *likhne-wālā*, the writer; *likhne-wālī*, the (female) writer. 2nd. There is an indeclinable participle, called the past conjunctive, of very frequent occurrence in the language, formed from the root: and, in fact, the mere root, without any addition, frequently suffices; thus, *bol*, or *bol-ke*, or *bol-kar*, or *bol-karke*, or *bol-karkar*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and;' thus, instead of saying, he arose and spoke (*wuh uṭhā aur bolā*), the Hindūstānī idiom is *wuh uṭh* (or *uṭh-ke*, &c.) *bolā*, he having arisen spoke. 3rd. There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī:* thus, *bolte-hī*, on speaking, or on the instant of speaking. 4th. There is a sort of respectful imperative, or precative, formed by adding *iye* or *iyo* to the root when it ends in a consonant, and *jiye* or *jiyo* when it ends with the vowels *i* or *ū;* thus from *bol*, *boliye*, or *boliyo*, be pleased to speak; so from the old root *kī* (of *kīnā*, to do or make) comes *kījiye* or *kījiyo*, also *kīje* or *kījo*, be pleased to do. A respectful future is also formed in like manner; as, *boliyegā* or *āp boliyegā*, your honour will be pleased to speak.

b. We may further observe, that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine; and it will further assist the memory to view them as *thrice three;* viz. three tenses from the Root — the Aorist, Future, and Imperative; three from the Present Participle,—the Indefinite, the Present, and the Imperfect; lastly, three from the Past Participle,—the Past, the Perfect, and Pluperfect. The tense called the Indefinite, *maiṅ boltā*, is never a present tense, but whether preceded by a conjunction or not has the sense of a past conditional or optative; as, *agar maiṅ boltā*, if I had spoken: the auxiliary verb in the present and imperfect tenses being occasionally omitted leads to their being mistaken for the conditional.

17.—The Passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go; and as this is a verb of frequent occurrence, not so much in

forming the passive voice (which is of very rare occurrence), but as a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs: the regular form *jāyā* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.
PAST PART. *gayā*.

Tenses of the ROOT.

Aorist. *maiṅ jā,ūṅ*, I go, or shall go; *tū jā-e* or *jāwe*, &c.
Future. *maiṅ jā,ūṅ-gā* or *-gī*; *tū jā-e-gā* or *-gī*, &c.
Imperative. *maiṅ jā,ūṅ*, *tū jā*, *wuh jā-e* or *jāwe*, &c.

Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiṅ jātā* or *jātī*; *tū jātā* or *jātī*, &c.
Present. *maiṅ jātā* or *jātī hūṅ*; *tū jātā* or *jātī hai*, &c.
Imperfect. *maiṅ jātā thā* or *jātī thī*; *tū jātā thā* or *jātī thī*, &c.

Tenses of the PAST PARTICIPLE.

Past. *maiṅ gaya* or *ga-ī*; *tū gayā*, &c.
Perfect. *maiṅ gayā hūṅ* or *ga,ī hūṅ*; *tū gayā hai*, &c.
Pluperfect. *maiṅ gayā thā* or *ga,ī thī*; *tū gayā thā*, &c.

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *mārnā*, to strike, past participle *mārā*, struck or stricken; the aorist of the passive voice will be—

maiṅ mārā jā,ūṅ,	I shall or should be struck.
tū mārā jā,e,	thou wilt or would be struck.
wuh mārā jā,e,	he will or would be struck.
ham māre jā,eṅ,	we shall or should be struck.
tum māre jā,o,	you will or would be struck.
we māre jā,eṅ,	they will or would be struck.

When the nominatives are feminine, the participle will become *mārī* throughout; thus, *wuh mārī ga,ī thī*, she had been beaten; *we mārī ga,ī thīṅ*, they (females) had been beaten.

18.—Another verb of very frequent occurrence is the active or transitive verb *karnā*, to do or make. Like *jānā*, it forms its

past participle irregularly, being *kiyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful* tenses.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*. PAST PART. *kiyā*.

Tenses of the ROOT.

Aorist.	*maiṅ karūṅ, tū kare, wuh kare*, &c.
Future.	*maiṅ karūṅgā, tū karegā, wuh karegā*, &c.
Imperative.	*maiṅ karūṅ, tū kar, wuh kare*, &c.

Tenses of the PRESENT PARTICIPLE.

Indefinite.	*maiṅ kartā, tū kartā*, &c.
Present.	*maiṅ kartā hūṅ, tū kartā hai*, &c.
Imperfect.	*maiṅ kartā thā, tū kartā thā*, &c.

Tenses of the PAST PARTICIPLE.

Past.	*maiṅ-ne kiyā, tū-ne kiyā, us-ne kiyā*, &c.
Perfect.	*maiṅ-ne kiyā hai, tū-ne kiyā hai*, &c.
Pluperfect.	*maiṅ-ne kiyā thā, tū-ne kiyā thā*, &c.

a. The peculiarity here, which applies to almost all transitive verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the nominative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention here a series of useful adverbs derived from the five pronouns, *yih* or *yah*, this; *wuh* or *wah*, that; *kaun*, who? *jo*, he who; and *so* or *taun*, that same. This quintuple series, or "philological harp," used to be a favourite theme with Dr. Gilchrist. Some of the series (viz. 5, 6, and 7) are adjectives as well as adverbs.

DR. GILCHRIST'S PHILOLOGICAL HARP.

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting.
	yih, this.	*wuh*, that.	*kaun*, who?	*jaun*, who, which.	*taun*, that same.	
1	*ab*, now.	(*us-wakt*), then.	*kab*, *kad*, } when?	*jab*, *jad*, } when.	*tab*, *tad*, } then.	Time.
2	*yahāṅ*, here	*wahāṅ*, there.	*kahāṅ*, where?	*jahāṅ*, wherever.	*tahāṅ*, there.	} Place.
3	*idhar*, hither.	*udhar*, thither.	*kidhar*, whither?	*jidhar*, whither.	*tidhar*, thither.	
4	*yūṅ*, thus.	*wūṅ*, in that way.	*kyūṅ*, how?	*jyūṅ*, as.	*tyūṅ*, so.	Manner.
5	*aisā*, like this.	*waisā*, like that.	*kaisā*, like what?	*jaisā*, like which.	*taisā*, { like the same.	Likeness.
6	*ittā*, *ettā*, } this much.	*ūttā*, { that much.	*kittā*, *kettā*, } how much?	*jittā*, *jettā*, } as much.	*tittā*, *tettā*, } so much.	Quantity.
7	*itnā*, *etnā*, } this many.	*ūtnā*, { that many.	*kitnā*, *ketnā*, } how many?	*jitnā*, *jetnā*, } as many.	*titnā*, *tetnā*, } so many.	Number or Quantity.

a. From the first series we have other adverbs rendered more emphatic by the addition of *hī*, &c.; thus, *abhī*, just now; *kabhī*, *kabhū*, or *kadhī*, ever, &c. From the 2nd series, by changing *āṅ* into *īṅ;* thus, *yahīṅ*, exactly here; *kahīṅ*, whereabouts, somewhere, &c. From the 4th, *yūṅhīṅ*, in this very way; *wūṅhīṅ*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until; as, *ab-se*, from the present time; *yahāṅ-tak*, thus far; *idhar-se*, from this direction, &c. Nos. 5, 6, and 7 are at the same time adjectives subject to inflection; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar: *kal*, to-morrow or yesterday; *parsoṅ*, the day after to-morrow or the day before yesterday; *tarsoṅ*, the third day from this, past or to come; *narsoṅ*, the fourth day from the present time. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun, No. 5, or by employing certain substantives expressive of time, place, situation, &c. Such words are (improperly) called "compound postpositions," a very absurd term; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples; thus, 'before the house' will be expressed in Hindūstānī 'in front of the house;' as, *ghar ke āge*, or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case, *meṅ* (in) being understood. So, 'with the man' is literally 'in company of the man;' as, *mard ke sāth*, i.e. *sāth meṅ*. It is matter of indifference whether these particles precede or follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke;* viz. *āge*, before (i.e. *āge meṅ*, in front, from *āgā*, the front); *andar*, within (*i.e.* in the inside of); *ūpar*, above;

bā'iṣ, by reason (of); *barābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *baghair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfiḳ*, conformable (to), like; *mūjib*, by means (of); *nazdīk*, near; *nīche*, beneath; *wāsṭe*, on account of; *hāth*, by means of. (*Vide* Hind. Gram. p. 71.)

b. The following are feminine, and consequently the noun which they govern must have the genitive in *kī;* viz. *bābat*, concerning (*i.e.* on the subject of); *jihat*, on account (of); *khāṭir*, for the sake (of); *ṭarah*, like (after the manner of); *ṭaraf*, towards, in the direction; *ma'rifat*, through (or by means of); *nisbat*, relative to; *zabānī*, from the report (of). Examples: *mard kī khāṭir*, for the sake of the man; *shahr kī ṭaraf*, towards (in the direction of) the city.

c. A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī;* as, *mānind sher ke*, or *sher kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār;* thus, *be marzī ḥuzūr ke*, without consent of her Majesty. (*Vide* Hind. Gram. p. 98, *a*.)

d. The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alā*, upon; *'an*, from; *'ind*, near; *fī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages: hence it will suffice to subjoin a list of the more useful of each. The conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *au*, *wa*, *o*, and; *jo*, *agar*, if; *war*, (for *wa-agar*), and if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even;

to, *pas*, then, therefore; *ki*, that, thus, as, whether, or, &c.; *kyūṅki*, because; *goki*, although; *goyā*, as, if; *nahiṅ-to*, otherwise; *harchand*, although, however much; *hanoz*, yet; *khwāh*, whether; *yā*, either, or, &c.

IX. INTERJECTIONS.

22.—The following list includes the more common:—*shābash!* (*shād-bāsh*), happiness or good luck to you! *āfirīn!* well done! wonderful! *wāh-wāh*, admirable! *kyā khūb*, how excellent! *dhanī-dhan*, how fortunate! *wāh jī! kyā-bāt hai!* what an affair!—all expressive of admiration and encouragement, like bravo! well done! &c. But *bāp re* (O father)! astonishing! dreadful! *hāe hāe*, *hae hae*, *wāe wāe*, *wāe wa-elā!* alas, alas! alackaday! woe's me! *hat*, *chhī-chhī*, tush, pshaw, pish, fie fie! *dūr*, *dut*, avaunt! express sorrow, contempt, and aversion. *Ai*, *o*, Oh! *re* or *are*, holla, you! are used in calling attention, —the last two in a disrespectful way; *re* (m.) or *rī* (f.) agrees in gender with the object of address; as, *launḍe re*, you boy! *launḍī rī*, you girl!

X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin:—

Cardinal Numbers.

1 *ek*	17 *satrah*	33 *tetīs* or *taiṅtīs*
2 *do*	18 *aṭhārah*	34 *chautīs*
3 *tīn*	19 *unīs*	35 *paiṅtīs*
4 *chār*	20 *bīs*	36 *chhattīs*
5 *pāṅch*	21 *ikkīs*	37 *saiṅtīs*
6 *chha* or *chhe*	22 *bā,īs*	38 *aṭhtīs* or *arṭīs*
7 *sāt*	23 *te,īs*	39 *untālīs* or *uncha līs*
8 *āṭh*	24 *chaubīs*	40 *chālīs*
9 *nau*	25 *pachīs*	41 *iktālīs*
10 *das*	26 *chhabbīs*	42 *be,ālīs*
11 *igārah*	27 *satā,īs*	43 *tetālīs* or *taiṅtālīs*
12 *bārah*	28 *aṭhā,īs*	44 *chau,ālīs*
13 *terah*	29 *untīs*	45 *paiṅtālīs*
14 *chaudah*	30 *tīs*	46 *chhe,ālīs*
15 *pandrah*	31 *iktīs*	47 *saiṅtālīs*
16 *solah*	32 *batīs*	

48 *aṭhtālīs* or *aṛtālīs*
49 *unchās*
50 *pachās*
51 *ikāwan*
52 *bāwan*
53 *tirpan*
54 *chawwan*
55 *pachpan* or *pachāwan*
56 *chhappan*
57 *satāwan*
58 *aṭhāwan*
59 *unsaṭh*
60 *sāṭh*
61 *iksaṭh*
62 *bāsaṭh*
63 *tirsaṭh* or *tresaṭh*
64 *chausaṭh*
65 *paiṅsaṭh*
66 *che,āsaṭh* or *chhachhaṭ*
67 *sarsaṭh*
68 *aṭhsaṭh* or *aṛsaṭh*
69 *unhattar*
70 *sattar*
71 *ikhattar*
72 *bahattar*
73 *tihattar*
74 *chauhattar*
75 *pachhattar*
76 *chhahattar*
77 *sathattar*
78 *aṭhattar*
79 *unāsī*
80 *assī*
81 *ikāsī*
82 *be,āsī* or *biyāsī*
83 *tirāsī*
84 *chaurāsī*
85 *pachāsī*
86 *chhe,āsī*
87 *satāsī*
88 *aṭhāsī*
89 *nau,āsī*
90 *nawwe*
91 *ikānwe* or *ekānawwe*
92 *bānwe* or *birānawwe*
93 *tirānwe* or *tirānawwe*
94 *chaurānwe*
95 *pachānwe*
96 *chhe,ānwe*
97 *satānwe*
98 *aṭhānwe*
99 *ninānwe*

sau or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *kaṛoṛ*, a hundred *lākhs*, or ten millions.

a. Above a hundred, the numbers proceed regularly ; thus,—*ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār āṭh sau aṭhtālīs* or *aṭhārah sau aṭhtālīs*, 1848 ; *ek hazār do sau paiṅsaṭh* or *bārah sau paiṅsaṭh*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wāṅ*, *weṅ*, or *wīṅ*. The first four of the ordinals are *pahlā*, or *pahilā*, or *paihlā*, first ; *dūsrā*, second ; *tīsrā*, third ; and *chauthā*, fourth ; then *pānch-wāṅ*, *-weṅ*, *-wīṅ*, the fifth is quite regular ; but *chhaṭwāṅ*, the sixth, inserts *ṭ*, after which they all follow the rule ; as, *āṭhwān*, the eighth, *daswāṅ*, the tenth, &c.

b. The following are used as collective numbers in the same sense as we say a dozen, a score ; viz. *gaṇḍā*, a four ; *gāhī*, a five ; *koṛī*, or *bīsī*, a score ; *chālīsā*, a forty ; *saikṛā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *kaṛoṛ*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind of mental arithmetic, as the following specimens will show ; thus—

pāo, or *chauth*, or *chauthā,ī*	¼	*pawan* or *paunā* ...	¾
tihā,ī	⅓	*sawā*	1¼
ādhā	½	*ḍeṛh*	1½
		aṛhā,ī	2½

The word *paune* prefixed to a number denotes one quarter *minus* the number; as *paune do*, $2-\frac{1}{4}$, or $1\frac{3}{4}$. The word *sawā* denotes a quarter added; as, *sawā do*, $2\frac{1}{4}$. The word *sāṛhe* denotes a half added; as, *sāṛhe tīn*, $3\frac{1}{2}$. The words *ḍeṛh*, $1\frac{1}{2}$, and *aṛhā,ī*, $2\frac{1}{2}$, when used with collective numbers, as 100, 1,000, &c., denote multiplication; as, *ḍeṛh-sau*, $1\frac{1}{2} \times 100$ or 150; so, *aṛhā,ī hazār*, $2\frac{1}{2} \times 1{,}000 = 2{,}500$.

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers:—

European...	1	2	3	4	5	6	7	8	9	10
Arabian.....	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
Hindū	१	२	३	४	५	६	७	८	९	१०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do; thus—

$$1859 = ١٨٥٩ = १८५९$$

The following are the days of the week in Urdū and Hindī:—

Urdū.	Hindī.
Itwār or *Shamba.*	*Ādityawār.*
Pīr or *Du-shamba.*	*Somwār.*
Mangal.	*Mangalwār.*
Buddh.	*Buddh-wār.*
Jume'rāt.	*Brihaspat-wār.*
Juma'	*Shukrwār.*
Sanīchar.	*Shanischar.*

SECTION II.

OF SYNTAX, OR COMPOSITION OF SENTENCES;

Together with a Series of Familiar Phrases and Grammatical Exercises.

LESSON I.

24.—We have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *ī*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ī* is used always before a feminine noun. Thus, *baṛā ghar*, a large house; *baṛe ghar kā*, of a large house; plur. *baṛe ghar*, large houses; *baṛe gharoṅ par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *baṛī kitāb*, a large book; *baṛī kitāb meṅ*, in a large book; *baṛī kitābeṅ*, large books, &c. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

a. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it; and the use of *kā*, *ke*, or *kī*; *rā*, *re*, or *rī*; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *ī* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns and pronouns, is precisely that of the declinable adjective; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular; as, *mard kā beṭā*, *mard kā ghoṛā*, &c., the man's son, horse, &c. When the word belonging to *mard* is masculine, but not in the nom. singular, or the sing. acc. form without *ko*, then *ke* must be used; as, *mard ke beṭe ko*, to the man's son; *mard ke beṭoṅ ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used; as, *mard kī jorū*, the man's wife; *mard kī beṭī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

Substantives.

Masculine.		Feminine.	
man,	*mard, ādmī.*	woman,	*'aurat.*
father,	*bāp.*	mother,	*mān.*
husband,	*khāwind, shauhar, ādmī.*	wife,	*jorū, bībī.*
brother,	*bhā,ī.*	sister,	*bahin.*
son,	*betā.*	daughter,	*beṭī.*
child,	*bachchā, laṛkā, -e.*	girl,	*laṛkī.*
boy,	*laṛkā, -e.*	thing,	*chīz.*
animal,	*jānwar.*	mare,	*ghoṛī.*
horse,	*ghoṛā, -e.*	table,	*mez.*
house,	*ghar.*	book,	*kitāb.*
pen,	*ḳalam.*	fox,	*lomṛī.*
dog,	*ḳuttā, -e.*	cow,	*gā,e.*
elephant,	*hāthī.*		

Adjectives.

good,	*achchhā, -e, -ī. bhalā, -e, -ī.*	tional beings);	*samajhdār, hushyār* (for animals).
bad, wicked	*naṭkhaṭ, sharīr, kharāb, burā, -e, -ī.*	ignorant,	*nā-dān.*
great, large,	*baṛā, -e, -ī.*	swift,	*tezrau.*
little, small,	*chhoṭā, -e, ī.*	high, lofty,	*ūnchā,-e,-ī. buland.*
lazy,	*sust.*	handsome,	*khūb-ṣūrat, ḥasīn.*
wise (indecl.),	*dānā* (for ra-	ugly,	*bad-ṣūrat.*

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *ḥadd-se*, excessively; as, *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be,' will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be,' in making an assertion, we put the nominative

first, then the verb, and lastly the thing asserted; as, 'my father is wise;' 'that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb; thus, *merā bāp dānā hai*, 'my father wise is;' so, *wuh ādmī nā-dān hai*, 'that man ignorant is.'

e. The student must bear in mind that the demonstrative pronouns, *yih*, this, and *wuh*, that, are used with nouns in the nominative singular; and they become *is* and *us* respectively when the noun is in any oblique case singular. A rule precisely similar applies to their plurals, *ye*, these, and *we*, those, which become respectively *in* and *un* in the oblique cases plural.

EXAMPLES.

this is my brother,	*yih merā bhā,ī hai.*
that is your son,	*wuh tumhārā beṭā hai.*
these are their houses,	*ye unke ghar haiṅ.*
this is my father's house,	*yih mere bāp kā ghar hai.*
that is your brother's horse,	*wuh tumhāre bhā,ī kā ghoṛā hai.*
this is that man's mother,	*yih us mard kī māṅ hai.*
that is your sister,	*wuh tumhārī bahin hai.*
thy sister's horse is swift,	*terī bahin kā ghoṛā tezrau hai.*
this pen is very good,	*yih ḳalam bahut achchhā hai.*
that is a very good book,	*wuh bahut achchhī kītāb hai.*
she is a little woman,	*wuh chhoṭī 'aurat hai.*
his father was a great man,	*uskā bāp baṛā ādmī thā.*
your sister was very handsome,	*tumhārī bahin bahut ḥasīn thī.*
my brother's horses were extremely swift,	*mere bhā,ī ke ghoṛe niṅāyat tezrau the.*
their children's books were very good,	*unke laṛkoṅ kī kitābeṅ bahut achchhī thīṅ.*

Exercise.—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2.

25. *On the degrees of comparison.*—In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective: thus, to express in Hindūstānī the phrase 'this house is higher than that house,' they say *yih ghar us ghar se ūnchā hai*, 'this house than that house (or compared with that house) is high.' Sometimes, however, the adverbs *ziyāda* or *aur*, denoting more, are used as in our own language, which is certainly an improvement; as, *yih ghar us ghar se ziyāda buland hai*, 'this house is more lofty than that house.' To form the superlative degree, they merely make a universal comparison; thus, to express 'this house is the highest,' they say, *yih ghar sab se ūnchā hai*, 'this house is higher than all.' Sometimes, to express an intensive degree, the adjective is repeated; as, *ṭhaṇḍī ṭhaṇḍī hawā,eṅ*, very cool (or refreshing) breezes. This will put the reader in mind of our own simple ballads, where we meet with such expressions as 'the red red rose,' 'the deep deep sea,' &c.

EXAMPLES.

the elephant is larger than the horse,	*hāthī ghoṛe-se baṛā hai.*
the fox is smaller than the dog,	*lomṛī kutte-se chhoṭī hai.*
the horses are swifter than the elephants,	*wuh ghoṛe hāthiyoṅ-se tezrau haiṅ.*
the elephant is the largest animal of all,	*hāthī sab jānwaroṅ-se baṛā hai.*
the elephant, the horse, and the dog, are wiser than all other animals,	*hāthī, ghoṛā, aur kuttā sab aur jānwaroṅ-se hushyār haiṅ.*

Exercise.—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahāṅ*, where? &c., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin; as, *kyā yih tumhārā ḳalam hai?* Is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

EXAMPLES.

who is that man?	*wuh ādmī kaun hai?*
who is this woman?	*yih 'aurat kaun hai?*
who are these boys?	*ye laṛke kaun haiṅ?*
who are those girls?	*we laṛkiyāṅ kaun haiṅ?*
whose house is this?	*yih kiskā ghar hai?*
whose children are these?	*ye kiske laṛke haiṅ?*
whose books are these?	*ye kiskī kitābeṅ haiṅ?*
whose daughter is she?	*wuh kiskī beṭī hai?*
where is my father?	*merā bāp kahāṅ hai?*
where is his brother?	*uskā bhā,ī kahāṅ hai?*
where are your father's horses?	*tumhāre bāp ke ghoṛe kahāṅ haiṅ?*
where are my brother's children's books?	*mere bhā,ī ke laṛkoṅ kī kitābeṅ kahāṅ haiṅ?*
where may be that man's mother's mare?	*us mard kī māṅ kī ghoṛī kahāṅ hogī?*
is this your house?	*yih tumhārā ghar hai?* or *kyā, yih tumhārā ghar hai?*
was that my father's horse?	*kyā, wuh mere bāp kā ghoṛā thā?*
may this be my sister's table?	*kyā, yih merī bahin kī mez hai?*
how many pens will there be?	*kitne ḳalam hoṅge?*
what-like books will they be?	*kaisī kitābeṅ hoṅgiṅ?*

Exercise.—Where is your brother? Where is this man's

mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13), at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	*din* (m.)	night,	*rāt* (f.)
city,	*shahr* (m.)	a boat,	*nā,o* (f.)
river,	*daryā* (m.)	a tree,	*dara<u>kh</u>t* (m.)
forest,	*jangal* (m.)	a road,	*rāh* (f.)
a plain,	*maidān* (m.)	fruit,	*mewā*, *phal* (m.)
water,	*pānī* (m.)	bird,	*parind* (m.), *chiṛiyā* (f.)
fish,	*machhlī* (f.)	name,	*nām* (m.)
street,	*kūcha*, *-e* (m.)	people,	*log* (m.pl.)

Intransitive Verbs.

to stay, dwell,	*ṭhaharnā*, *rahnā*	to flow,	*bah-nā*
to come,	*ā-nā*	to proceed, advance,	*age baṛhnā*
to go,	*jā-nā*, *chal-nā*	to retreat, fall back,	*haṭ-nā*
to run,	*dauṛ-nā*	to sit down,	*baiṭh-nā*
to sleep,	*so-nā*	to return,	*phir-ānā*
to arrive,	*pahuṅch-nā*	to die,	*mar-nā* (past p. *mū,ā*)

EXAMPLES.

I am staying in the city,	*maiṅ shahr meṅ ṭhahrā hūṅ.*
my father dwells in that house,	*merā bāp us ghar meṅ rahtā hai.*
we came from the forest yesterday,	*kal ham jangal se a,e* (or *āye*).

we will go to the city to-morrow,	*kal ham shahr meṅ jā,enge.*
the bird was sitting on the tree,	*chiṛiyā darakht par baiṭhī thī.*
where are you going?	*tum kahāṅ jāte ho?*
whence does this river flow?	*yih daryā kahāṅ se bahā hai?*
do these men sleep in the city?	*kyā ye ādmī shahr meṅ sote haiṅ?*
where does this road lead to (go to)?	*yih rāh kahāṅ jātī hai?*
is the fish in that river very large?	*us daryā kī machhlī bahut baṛī hai?*
who were those that were sitting underneath the tree?	*we kaun the, jo darakht ke tale baiṭhe the?*

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of the river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, 'the tiger eats flesh,'—*sher gosht khātā hai.* Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may of course be much more complex than in the foregoing sentence; thus, 'the tiger of the forest eats the flesh of all other animals,'—*jangal kā sher aur*

sab jānwaroṅ kā gosht khātā hai. In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

Substantives.

bread,	*roṭī* (f.)	meat,	*gosht* (m.)
butter,	*makkhan* (m.)	milk,	*dūdh* (m.)
wine,	*sharāb* (f.)	rice (boiled),	*bhāt* (m.)
tea,	*chā* (f.)	plate,	*bāsan* (m.)
breakfast,	*nāshtā*, *ḥāzirī* (f.)	spoon,	*chamcha*
		sugar,	*shakar*,
dinner,	*khānā* (m.)	sugar-candy,	*miṣrī*
knife,	*chhurī* (f.)	a letter,	*chiṭṭhī* (f.)
fork,	*kāṅṭā* (m.)	news,	*khabar* (f.)

Adjectives.

cold,	*ṭhanḍā*	clean,	*ṣāf*
hot,	*garm*	pure,	*ṣāf*
sweet,	*mīṭhā*	ready,	*taiyār*

Transitive Verbs.

to swim,	*pair-na*	to learn,	*sīkh-nā*
to bring,	*lānā*	to give,	*denā*
to make (prepare),	*banānā*	to say, tell,	*kahnā*
to eat,	*khānā*	to see, look,	*dekhnā*
to drink,	*pīnā*	to hear,	*sunnā*
to make, do,	*karnā*	to strike,	*mārnā*
to place, put,	*rakhnā*	to read,	*paṛhnā*
to take away,	*lejānā*	to write,	*likhnā*
to call,	*bulānā*	to take,	*lenā*

EXAMPLES.

he is bringing bread,	*wuh roṭī lātā hai.*
we drink water,	*ham pānī pīte haiṅ.*
they drink wine	*we sharāb pīte haiṅ.*

my brother will drink cold pure water,	*merā bhā,ī ṭhanḍā ṣāf pānī pī,egā.*
make tea,	*chā banā,o.*
bring a spoon,	*chamcha lā,o.*
give me some meat,	*mujh ko kuchh gosht do.*
bring a knife and fork,	*ek chhurī kāṅṭā lā,o.*
make breakfast ready,	*ḥāzirī taiyār karo.*
bring a clean plate,	*ṣāf bāsan lā,o.*
when will you get dinner ready?	*khānā kab taiyār karoge?*
will you drink wine?	*tum sharāb pī,oge?*
what will you eat?	*tum kyā khā,oge?*

Exercise.—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books? He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhurī lā,o* signifies 'bring a knife;' but if we wish to say 'bring the knife,' we add the postposition *ko;* thus, *chhurī-ko lā,o.*

EXAMPLES.

put the water on the table,	*pānī mez par rakho.*
take away the sugar,	*shakar lejā,o.*
give me the wine,	*sharāb mujhe do.*
clean (make clean) the plate,	*is basan-ko ṣāf karo.*
cool the water,	*is pānī-ko ṭhanḍā karo.*

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking

the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, 'the man wrote a letter,' must be *ādmī ne ek chiṭṭhī likhī*, literally, 'by the man a letter (was) written,'—'a viro epistola scripta (est).' So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the third person singular masculine; as, 'the man killed the tiger,'—*mard ne sher ko mār-ḍālā;* so, 'the boy has struck the girl,' will be *laṛke ne laṛkī-ko mārā hai* (*Vide* Hind. Gram. p. 103.)

EXAMPLES.

he has placed good food upon the table,	*us ne achchhā khānā mez par rakhā hai.*
she has made tea,	*us ne chā banā,ī hai.*
my father has drunk all the wine,	*mere bāp ne sab sharāb pī lī hai.*
we drank cold water,	*ham ne ṭhanḍā pānī piyā.*
who has eaten the rice?	*bhāt kis ne khāyā?*
he called all the servants into the house,	*us ne sab naukaroṅ ko ghar meṅ bulāya.*
we had given very good bread to the men,	*ham ne bahut achchhī roṭī admiyoṅ ko dī thī.*
the women ate bread and drank milk,	*'auratoṅ ne roṭī khā,ī, aur dūdh piyā.*

[*Note.*—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

Exercise.—Have you learned the Hindūstānī language? I have read a few pages. Have you seen the city of Calcutta? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, "The wonder that I saw on the sea was this,—that I came safe to land."

How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs, viz. *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the ROOT, which is always placed first; and the two together thus form a sort of compound verb.

EXAMPLES.

he can (or is able to) speak our language,	*wuh hamārī zabān bol-saktā hai.*
are you able to read my writing?	*tum merā likhā paṛh-sakte ho?*
no one will be able to read this but yourself,	*siwā,e tumhāre koī isko na paṛh-sakegā.*
he can speak a little English,	*wuh kuchh-kuchh* (or, *thoṛā bahut*) *aṅgrezī bol-saktā hai.*
they have done eating,	*we khā-chuke haiṅ.*
have you done writing?	*tum likh-chuke ho?*
they had done reading when I arrived there,	*jab maiṅ wahāṅ pahunchā, we paṛh-chuke the.*

Exercise.—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

LESSON 9.

32.—The verbs *lagnā*, signifying to begin; *denā*, to grant permission, or allow; and *panā*, to get permission, or be allowed; and sometimes *saknā*, to can, or be able, govern the infinitive of another verb in the inflected state that is, *ne* instead of *na*,

as will be seen in the following sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle ; as, *jā-kar*, *jā-ke*, &c., having gone. It serves to throw two or more short sentences into one ; thus, 'Go to my room, and bring me quickly my sword,'—*mere kamare meṅ jā-kar merī talwār jaldī lā,o.* (*Vide* par. 16, *a.*)

EXAMPLES.

he rose and began to say,	*wuh uṭh-kar kahne lagā.*
they began to read,	*we paṛhne-lage.*
you began to eat,	*tum khāne-lage.*
he allows them to come into the house,	*wuh unko ghar meṅ āne-detā hai.*
let him go,	*usko jāne-do.*
he is allowed to come,	*wuh āne-pātā hai.*
he will allow us to do what we like,	*jo ham chāheṅge, so wuh hāmko karne-degā.*

Exercise.—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10.

33.—The verbs *chāhnā*, to desire, to wish ; and *karnā*, in the sense of 'to make a practice of,' 'to be in the habit of,' govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*. Thus,—

EXAMPLES.

he is in the habit of reading every morning,	*wuh har ṣubḥ ko paṛhā-kartā hai.*
he is in the habit of writing something every day,	*wuh har roz kuchh likhā-kartā hai.*
he used always to give (make) this injunction to the scholar,	*wuh hamesha shāgird ko yih tākīd kiyā-kartā thā.*

I wish to learn the Hindūstānī language,	*maiṅ Hindūstānī zabān sīkha chāhtā hūṅ.*
what do you wish to say?	*tum kyā kahā-chāhte ho?*
I wish to write a letter,	*maiṅ ek chiṭhī likhā-chāhtā hūṅ.*
I wish to learn the Persian language,	*maiṅ Fārsī zabān sīkhā-chāhtā hūṅ.*

a. We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'decet,' 'oportet,' or the French 'il faut;' as, *chāhiye ki tum jā,o*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also govern the past participle of the accompanying verb; as, *adab sīkhā chāhiye*, it is proper (necessary or desirable) to learn good manners.

b. The verb *chāhnā* sometimes governs the inflected infinitive, like *lagnā*, &c. (32); as, *wuh paṛhne chāhtā hai*, he wishes to read

Exercise.—I am accustomed every day to rise at the dawn He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

LESSON 11.

34.—The Hindūstānī abounds in a species of compound verbs, called intensives. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *ḍālnā* or *rakhnā*, whereby *mār-ḍālnā* or *mār-rakhnā* signifies 'to kill downright;' so, *ḍāl-denā*, to throw down; *bol-uṭhnā*, to speak out; *mar-jānā*, to die; *baiṭh-rahnā*, to sit down; *kho-denā*, to lose; *toṛ-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue, is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb, let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

EXAMPLES.

who killed that man?	*kis ne us ādmī ko mār-ḍālā?*
he has placed all the things on the table,	*us ne sab chīzoṅ ko mez par rakh-diyā hai.*
lay my watch on the shelf,	*merī ghaṛī ṭāk par rakh-do.*
they have eaten up all the dinner,	*wuh sab khānā khā-gaye.*
write a letter for me,	*mere liye ek chiṭhī likh-do.*
he has cut down all the trees in the garden,	*us ne bāgh ke sab darakht kāṭ-ḍāle haiṅ.*

Exercise.—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, *-ne*, *-nī*, never by the possessives *merā*, *mere*, *merī*, &c.

EXAMPLES.

I read my book,	*maiṅ apnī kitāb paṛhtā hūṅ.*
thou readest thy book,	*tū apnī kitāb paṛhtā hai.*
he reads his (own) book,	*wuh apnī kitāb paṛhtā hai.*
she reads her (own) book,	*wuh apnī kitāb paṛhtī hai.*
we have seen our father,	*ham ne apne bāp ko dekhā hai.*
have you written your letter?	*tum ne apnī chiṭhī likhī hai?*
the goldsmith and carpenter went to their (own) city,	*sunār aur baṛhaʼī apne shahr meṅ gaye.*
the women feed their (own) children,	*'aurateṅ apne bachchoṅ ko pāltī haiṅ.*

N.B. If, in the above examples, the words 'his,' 'her,' or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, &c.

Exercise.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *ḥaiwān*, a beast, comes *ḥaiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as, *baṛā*, large; *baṛā-sā*, *baṛe-se*, or *baṛī-sī*, largish, rather large, or very large.

EXAMPLES.

where did you find this dog-like unclean animal?	*yih kuttā sā nā-pāk jānwar tum ne kahāṅ pāyā?*
a wise man like thee,	*tujh sā 'aḳlmand ādmī.*
what-like animals are these?	*ye kaise jānwar haiṅ?*
he took up a very large stone,	*us-ne ek baṛā-sā pathar uṭhāya.*
a fine-looking stag came in sight,	*ek <u>kh</u>ūb-ṣūrat-sā bārah sīngā naẓar āyā.*
a black woman like an ogress,	*ek kālī bhutnī-sī 'aurat.*

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kaṅdūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulai<u>kh</u>ā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān* just as *Naushīrwān*, liberal as *Ḥāṭim*, and brave as *Rustam*.

LESSON 14.

37.—Use of the pronoun *āp*

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *maiṅ āp jā,ūṅgā*, I will go

myself. It may also be used in the same sense without the personal pronoun; as, *āp jā,egā*, he himself will go; *āp āweṅge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you sir,' 'your honour,' 'your worship,' 'his honour,' 'his worship,' &c., and the verb, in such cases, agrees with it in the third person plural. The words *ṣāḥib*, master, monsieur, and *ḥazrat* or *ḥuzūr*, your highness, and *janābi 'āli*, your majesty, are used in a similar manner when a person is addressing, or speaking of, his superior in rank, or as a mere matter of politeness, by strangers of rank and respectability, when addressing each other.

EXAMPLES.

I shall see him myself,	*maiṅ āp usko dekhūṅgā.*
will she herself come?	*kyā wuh āp āwegī?*
will you come yourself to-morrow?	*kal āp ā,oge?*
will you, sir, come to-morrow?	*āp kal ā,eṅge?*
how is the health of your honour?	*āp kā mizāj kaisā hai?*
will you, sir, drink any wine?	*āp kuchh sharāb piyeṅge?*
may it please monsieur to sit down,	*baiṭhiye ṣāḥib.*
how is the health of your highness?	*ḥuzūr kā mizāj i sharīf kaisā hai?*

Exercise.—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's pālkī (vulg. palanquin) is now at the door. You, sir, are my father and mother; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

LESSON 15.

38.—Use of the Infinitive.

The Infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. In the first place it is used, like the Latin gerund, to express

obligation; thus, *tum-ko wāhaṅ jānā hogā* or *paṛegā*, you must (or will have to) go there. 2nd. It is sometimes used as an imperative; thus, *hargiz ḳasam na khānā*, swear not at all. Lastly, the inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in 'turus,' to express a future intention; as, *maiṅ nahīṅ jāne-kā*, 'non sum iturus,' I will *not* go; *wuh nahīṅ likhne-kī*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram. p. 129.

EXAMPLES.

you must go home,	*tumko ghar jānā hogā.*
I must buy a good horse,	*mujhko ek achchhā ghoṛā khariīdnā hogā.*
do not commit such folly,	*aisī be-wuḳūfī na karnā.*
do not go to that country,	*us mulk meṅ mat jānā.*
I do not now intend to go to Persia,	*ab maiṅ Īrān meṅ nahīṅ jāne-kā.*

Exercise.—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*'Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

LESSON 16.

39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui*, *quæ*, *quod*, or to our 'who,' 'which,' and 'that.' For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows:—*jo shakhṣ dānā hai so* (or *wuh*) *kam boltā hai;* literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following

EXAMPLES.

that which you say is all true,	*jo tum kahte ho, so sab sach hai.*
speak plainly whatever comes into your mind,	*jo kuchh ki tumhāre dil meṅ āwe, so ṣāf kaho.*
the man whom you saw in the city yesterday died this morning,	*jis shakhṣ-ko tum-ne kal shahr meṅ dekhā, so āj fajr ko mar-gayā.*
the letter which you wrote to me has not arrived,	*jo chiṭhī tum-ne mujhe likhī thī, so nahīṅ pahunchī hai.*
where there is a rose, there is also a thorn,	*jahāṅ gul hai, tahāṅ khār bhī hai.*
as you act, so will you experience,	*jaisā karoge, waisā pāoge.*
wherever you go, thither will I also go,	*jidhar tum jāoge, tidhar maiṅ bhī jāūṅgā.*
as the master, so will be the scholars.	*jaisā ustād waisehī shāgird hoṅge.*

Exercise.—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs*. The servant whom you recommended to me is a great rascal.

LESSON 17.

40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaikh Ḥasan* if he saw him;' *ḳaidī ne mujh-se kahā kī maiṅ Shaikh Ḥasan ko mār-ḍālūṅgā agar usko dekhūṅ*, literally, 'The prisoner said to me thus, I will kill *Shaikh Ḥasan* if I see him.

EXAMPLES.

my brother said to me that he was going to Calcutta next day,	*mere bhā,ī-ne mujh-se kahā ki maiṅ Kalkatte ko kal jā,-ūṅgā.*
he told me to go home?	*usne mujh-se kahā ki ghar jā,o.*
did he not tell you that he had lost all his money at play?	*kyā usne tum se na kahā thā ki maiṅ ne apne sab māl jū,e meṅ hār-diyā?*
he says that his parents have died,	*wuh kahtā hai ki mere mā-bāp mar gaye haiṅ.*
ask him whether that horse be his own or not,	*us-se pūchho ki āyā yih ghoṛā tumhārā hai ki nahīṅ.*
he says it is assuredly his own,	*kahtā hai ki albatta merā-hī hai.*

Exercise.—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

LESSON 18.

N.B.—The remaining Exercises in this Section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of Syntax. The student, at every step, must bear in mind the preceding principles of Grammar, and by the time he has finished the Section, he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty; but that will increase daily by practice.

bring breakfast,	*ḥāẓirī lā,o.*
bring dinner,	*khānā lā,o.*
bring bread,	*roṭī lāo.*
bring milk,	*dūdh lā,o.*
give sugar,	*shakar do.*

eat your dinner,	*apnā khānā khā,o.*
drink milk,	*dūdh piyo.*
light the lamp,	*chirāgh jalā,o.*
light the candle,	*battī bālo.*
bring the shade,	*fānūs lā,o.*
put out the candle,	*battī bujhā,o.*
raise the shade,	*fānūs uṭhā,o.*
don't forget,	*bhūliyo mat.*
come here,	*idhar ā,o,*
come near,	*nazdīk ā,o.*
where do you come from?	*kahāṅ se ā,e ho?*
where are you going?	*kidhar jā,oge?*
make ready the tea,	*chā banā,o.*
turn to the right,	*dāhine phiro.*
turn to the left,	*bā,eṅ phiro.*
go home quickly,	*ghar-ko jaldī jā,o.*

Exercise.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dihlī?

LESSON 19.

move straight on,	*sīdhe āge chalo.*
call the porters,	*moṭiyoṅ* (or, *ḥammāloṅ*) *ko bulā,o.*
take away the table,	*mez lejā,o.*
take away the things,	*asbāb uṭhā,o.*
raise the table,	*mez uṭhā,o.*
be careful,	*khabar-dār ho.*
what is your command?	*āp kā ḥukm kyā hai?*
get ready the carriage,	*gāṛī taiyār karo.*
it is of no consequence,	*kuchh muzāyaḳa nahīṅ.*
are you at leisure?	*tum ko furṣat hai?*
be pleased to forgive me,	*mujhe mu'āf kījiye.*
bring a little bread,	*thoṛī roṭī lā,o.*
have you made the bed?	*bichhaunā bichhāyā hai?*
fasten the door,	*darwāza band karo.*
they are old,	*we būṛhe haiṅ.*

this is a misfortune,	*yih kambakhtī* (or, *āfat*) *hai.*
they are ignorant,	*we jāhil haiṅ.*
bring my book,	*merī kitāb lā,o.*
bring my shoes,	*merī jūtī lā,o.*
go to the market,	*tum bāzār jā,o.*
bring a little meat,	*thoṛā gosht lā,o.*

Exercise.—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?	*tum kaun ho?*
why are you come?	*kis wāsṭe ā,e ho?*
you will say something to me,	*mujhe kuchh kahoge.*
don't be troublesome,	*diḳḳ mat karo.*
call my house steward,	*mere khāṅsāmāṅ ko bulā,o.*
order dinner,	*khāne kā ḥukm do.*
I will go out,	*maiṅ bāhir jā,ūṅga.*
bring my clothes,	*mere kapṛe lā,o.*
please come quickly,	*āp jaldī ā,iyegā.*
repair the warehouse,	*koṭhī marammat karo.*
bring the newspaper,	*akhbār lā,o.*
is this the very thing?	*yih wuhī hai?*
they are all there,	*wahāṅ sabhī haiṅ.*
who is he?	*wuh kaun hai?*
is any one there?	*wahāṅ ko,ī hai?*
say that again,	*wuh phir kaho.*
how are you?	*tum kaise ho?*
we shall go to-morrow,	*ham kal jā,eṅge.*
move this way,	*idhar ko chalo.*
move that way,	*udhar ko chalo.*
has the gun fired?	*kyā top dag ga,ī?*

Exercise.—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmāṅ* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmāṅ* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21.

send for the palanquin quickly,	*pālkī jaldī maṅgā,o.*
has the master risen?	*ṣāḥib uṭhe haiṅ?*
this is a very fine fruit,	*yih bahut khūb mewa hai.*
this is wonderful news,	*yih 'ajīb khabar hai.*
we are hungry and thirsty,	*ham bhūkhe piyāse haiṅ.*
he is a careful man,	*wuh hushyār ādmī hai.*
they are great rogues,	*we baṛe daghābāz haiṅ.*
the whole land is level,	*sab zamīn barābar hai.*
his heart is grieved,	*us kā dil ranjīda hai.*
is your business now completed?	*tumhārā kām ab tamām hu,ā hai?*
is the proof of it strong?	*uskī dalīl maẓbūṭ hai?*
she is very impudent,	*wuh baṛī gustākh hai.*
the sky is quite clear,	*āsmān khūb ṣāf hai.*
these are mischievous children,	*we laṛke naṭkhaṭ haiṅ.*
he received great punishment,	*us ne baṛī saza pā,ī.*
they all remained hidden,	*we sab chhipe rahe.*
his heart is restless,	*us kā dil beḳarār hai.*
he is a fool,	*wuh bewuḳūf hai.*
this paper is moist,	*yih kāghaz tar hai.*
who is making a noise?	*kaun shor kartā hai?*
what are you saying?	*tum kyā kahte ho?*

Exercise.—Sir, the pālkī is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

LESSON 22.

speak easy Urdū,	*ṣalīṣ Urdū bolo.*
whence are you come?	*kahāṅ se ā,e ho?* (or, *kahāṅ se ānā hūā?*)
go away, you have leave,	*chale jā,o tumheṅ rukhṣat hai.*

go not there again,	*wahāṅ phir mat jānā.*
put us on shore,	*hameṅ kināre par utāro.*
who lives there?	*wahāṅ kaun rahtā hai?*
go on straightforward,	*sīdhe āge chale jāo.*
bring some wine and water,	*kuchh sharāb aur pānī lāo*
cool the water well,	*pānī khūb ṭhaṇḍā karo.*
the dinner is on the table,	*khānā mez par āyā.*
what is your name?	*tumhārā nām kyā hai?*
he is very clever,	*wuh bahut chālāk hai.*
wake me very early	*mujhe barī fajar jagāo.*
it is fair to-day,	*āj din ṣāf hai.*
he has made confession,	*us ne iḳrār kiyā hai.*
make a signal for coming here,	*yahāṅ āne kā ishāra karo.*
have patience a little,	*zarra ṣabr karo.*
send them to my house,	*unko hamāre ghar bhej do.*
sprinkle a little water,	*thoṛā pānī chhiṛko.*
turn back that leaf,	*us waraḳ ko ulṭāo.*
tie their hands and feet,	*unke hāth pāoṅ bāṅdho.*

Exercise.—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag,	*un rupaiyoṅ ko thailī meṅ bharo.*
there is a fakir at the door,	*darwāze par ek faḳīr hai.*
he is very intelligent,	*wuh baṛa 'āḳil hai.*
this is very good bread,	*yih bahut achchhī roṭī hai.*
come back this way,	*isī ṭarf lauṭiye.*
move a little slower,	*zarra aur āhista chalo.*
come, take off my boots,	*āo moze utāro.*
come out of the house,	*ghar se nikal āo.*
wash your hands and face,	*apne hāth muṅh dho lo.*
he has many friends,	*uske bahut dost haiṅ.*
what benefit will there be in that?	*us meṅ kyā fāida hogā?*
they have suffered much sorrow,	*unhoṅ ne bahut ranj uṭhāyā.*

he has got a long beard,	*uskī baṛī dāṛhī hai.*
what bird is this?	*yih kyā chiṛiyā hai?*
he is a great drunkard.	*wuh baṛā sharābī hai.*
they are decidedly guilty,	*wuh yaḳīnan gunahgār haiṅ.*
whose field is this?	*yih khet kis kā hai?*
there are many flies here,	*yahāṅ bahut makkhiyāṅ haiṅ.*
they have great prudence,	*unko baṛī dūr-andeshī hai.*
how many people were present?	*kitne ādmī ḥāẓir the?*

Exercise.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *faḳīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

LESSON 24.

there is no oil in the lamp,	*chirāgh meṅ tel nahīṅ.*
pray give me a sample,	*mujhe ek namūna dījiye.*
this is a mere stratagem,	*yih faḳaṭ ḥīla hai.*
where is his shop?	*uskī dūkān kahāṅ hai?*
have you got a rope?	*tumhāre pās rassī hai?*
the king sat upon the throne,	*bādshāh takht par baiṭhā.*
his voice is good,	*uskī āwāz achchhī hai.*
what sort of animal is this?	*yih kaisā jānwar hai?*
what is your advice?	*tumhārī kyā ṣalāḥ hai?*
what is your age?	*tumhārī 'umr kyā hai?*
send the palki near me,	*pālkī mere pās bhejo.*
give me the whip and hat,	*chābuk aur ṭopī do.*
bring water for washing the hands,	*hāth dhone ko pānī lāo.*
how is your health?	*mizāj āpkā kaisā hai?*
give me the tooth-brush and powder,	*miswāk aur manjan do.*
bring a suit of clothes,	*ek joṛā kapṛā lāo.*
bring ink, pen, and paper,	*dawāt ḳalam aur kāghaẓ lāo.*
whose horse is that?	*wuh kis kā ghoṛā hai?*
who is that European?	*wuh gorā kaun hai?*

Exercise.—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily your majesty, I bear the burdens of two asses."

LESSON 25.

whose house is this?	*yih kis kā ghar hai?*
this soil is barren,	*yih zamīn ūsar hai.*
they are very avaricious,	*we baṛe ḥirṣī haiṅ.*
this rupee is adulterated,	*yih rūpiyā khoṭā hai.*
its shape is bad,	*uskī shakl bad hai.*
the English language is difficult,	*aṅgrezī zabān mushkil hai.*
brush off the spider's web,	*makṛī kā jālā chhuṛā-ḍālo.*
what fault has he committed?	*usne kyā taḳṣīr kī hai?*
there is much dew on the grass,	*ghās par bahut shabnam* (or, *os*) *hai.*
now they are very helpless,	*ab we bahut lāchār haiṅ.*
what business are you doing?	*tum kyā kām karte ho?*
there is no end of his chattering,	*uske bakwās kī intihā nahīṅ.*
they made much apology,	*unhoṅ ne bahut 'uẕr kiyā.*
my parents have gone to their house (other people's house),	*mere mā bāp unke ghar gaʼe haiṅ.*
there are many fruits in that garden,	*us bāgh meṅ phal bahut haiṅ.*
I have a headache,	*mujhe dard-i-sar hai.*
where did you hear this news?	*tum ne kahāṅ yih khabar sunī?*
it is late, let us depart,	*der hūʼī, ham rukhṣat hoṅ.*

Exercise.—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,	*us ko jigar kī bīmārī hai.*
this is a fine season,	*yih achchhā mausam hai.*
sow that seed in the garden,	*us bīj ko bāgh meṅ bo.*
he has a toothache,	*us ke dāṅt meṅ dard hai.*

there are many playthings in the bazaar,	*bāzār meṅ bahut khilone haiṅ*
what is your occupation?	*tumhārā kyā peshā hai?*
this translation is very good,	*yih tarjuma bahut khūb hai.*
his case will come on to-day,	*us kā muḳaddama āj hogā.*
your watch goes well,	*tumhārī ghaṛī achchhī chalti hai.*
this is a wax candle,	*yih mom kī battī hai.*
how much is the fare of the boat?	*nā,o kā kitnā bhāṛā hai?*
what o'clock is it?	*ka,ī baje haiṅ?*
brush my hat and coat,	*merī ṭopī aur kurtī jhāṛo.*
what is the fare for a day?	*ek din kā bhāṛā kyā hai?*
lift up the blinds, take away the dishes,	*jhilmil uṭhā,o, bartan lejā,o.*
place my watch on the table,	*hamārī ghaṛī mez par rakkho.*
this fruit is very acid.	*yih phal baṛā khaṭṭā hai.*
why are you angry?	*tum kyoṅ ghuṣṣe hote ho?*

Exercise.—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

LESSON 27.

this is a very difficult business,	*yih baṛā mushkil kām hai.*
they are very artful,	*we baṛe ḥīle-bāz haiṅ.*
that is a very beautiful garden,	*wuh bahut khūbṣūrat bāgh hai.*
this cloth is very coarse,	*yih kapṛā baṛā moṭā hai.*
are you fit for the business?	*kyā, tum us kām ke lā,iḳ ho?*
it is colder to-day than yesterday,	*kal se āj sardī ziyāda hai.*
this line is better,	*yih saṭar bihtar hai.*
his heart is very sorrowful,	*uskā dil baṛā ghamgīṅ hai.*
she is dumb and deaf,	*wuh gūṅgī aur bahrī hai.*
this story is all a lie,	*yih kiṣṣa bilkul khilāf hai.*
these are fine raisins,	*yih bahut khūb munakkā hai.*
he has a large house,	*uskā bahut baṛā makān hai.*
this room is well lighted,	*yih kamarā khūb raushan hai.*
this room is very lofty,	*yih kamarā bahut ūṅchā hai.*
how long is this cloth?	*yih kapṛā kitnā lambā hai?*
these are very wicked children,	*we bahut sharīr laṛke haiṅ.*

his disposition is cruel,	*iskā mizāj be-raḥm hai.*
they are lazy and negligent,	*we sust aur ghāfil haiṅ.*
they are of a very stern disposition,	*we baṛe sakht-mizāj haiṅ.*

Exercise.—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, "O fool! in thy eyes day and night are alike; of what use is a lamp to thee?" The blind man, having laughed, said, "O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness."

LESSON 28.

this pen is too soft,	*yih ḳalam ziyāda-tar narm hai.*
this paper is very coarse,	*yih kāghaz bahut moṭā hai.*
this letter is ill-shaped,	*yih ḥarf bad-ṣūrat hai.*
you speak very slowly,	*tum bahut āhista bolte ho.*
can you speak English?	*tum aṅgrezī bol-sakte ho?*
descend, otherwise you will fall,	*utro, nahīṅ to giroge.*
you must go with me,	*hamāre sāth tumheṅ jānā hogā*
take away this bundle,	*is gaṭhrī ko le jāo.* [hai.
it is cloudy, yea it rains a little,	*badlī hai, balki kuchh barastā*
see, has it cleared up a little?	*dekho, āsmān kuchh khulā hai?*
we know it all,	*ham yih sab jānte haiṅ.*
they know a great deal,	*we bahut kuchh jānte haiṅ.*
he gave me much trouble,	*usne ham ko baṛī taklīf dī.*
why do you laugh without cause?	*be-sabab ḳyūṅ haṅste ho?*
they have annoyed us very much,	*unhoṅ ne ham ko bahut dikḳ kiyā hai.*
this is not my house,	*yih ghar merā nahīṅ hai.*
allow me to smell that flower,	*wuh phūl mujhe sūṅghne do.*
apply oil to that chair,	*us chaukī meṅ raughan malo.*
open the lock of that door,	*us darwāze kā ḳufl kholo.*

Exercise.—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Ādam o Ḥawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kauṛī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend; if I give all my poor brothers one *kauṛī* each, I shall not have any remaining."

LESSON 29.

some of our soldiers have been wounded,	*ba'ẕe sipāhī hamāre zakhmī hū,e.*
beat that lazy boy,	*us sust laṛke ko māro.*
dig up that underwood,	*us jangal ko khod ḍālo.*
having said this, he departed,	*yih kahkar wuh chalā gayā.*
wring the moisture from the clothes,	*kapṛe kā pānī nichoṛ-ḍālo.*
they sleep carelessly (soundly),	*we be-khabar sote haiṅ.*
what is the amount of your bill?	*tumhārā ḥisāb kitne kā hai?*
a wasp has stung me,	*mujhe ek bar ne ḍaṅk-mārā hai.*
what is the tonnage of this ship?	*is jahāz meṅ kitne boj̱h kī samā,ī hai?*
what need is there of so much care?	*itnī iḥtiyāṭ kī kyā ḥājat?*
what is the price of these things?	*in chīzoṅ kī kyā ḳīmat hai?*
what is the depth of this tank?	*yih tālāb kitnā gahrā hai?*
what is the difference between these two?	*in donoṅ meṅ kyā farḳ hai?*

Exercise.—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

LESSON 30.

this army does not know its exercise,	*yih fauj ḳawā'id se wāḳif nahīṅ.*
between you two what fighting is there?	*tum donoṅ meṅ kaisī laṛā,ī hai?*
in this book how many chapters are there?	*is kitāb meṅ kitnī faṣleṅ haiṅ?*
on these goods is there any discount?	*is asbāb par kuchh dastūrī hai?*
the drum beats every day in the fort,	*tambūr ḳila' meṅ har roz bajtā hai.*
this boy is much loved by us,	*yih laṛkā hamārā bahut piyārā hai.*
in this tank are there any fish?	*is tālāb meṅ kuchh machhlī haiṅ?*

make a hole here in the earth,	*yahāṅ zamīn meṅ ek sūrākh karo.*
I caught a fish with a rod,	*ham ne bansī se ek machhlī pakṛī.*
this cow has no horns,	*is gā,e ke sīng nahīṅ haiṅ.*
of what kind is this cloth?	*kis ḳism kā yih kapṛā hai?*
do you intend going to Europe?	*wilāyat jāne ko tumhārā irāda hai?*
hang up this lamp in the hall,	*yih chirāgh dālān meṅ laṭkā do.*
do you go by land or by water?	*tum khushkī jā,oge yā tarī?*

Exercise.—A certain hare having gone to the presence of the tigress, said to her, "O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three." The tigress, having smiled, replied, "What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger."

LESSON 31.

there is no lock to your box,	*tumhāre ṣandūḳche meṅ ḳufl nahīṅ hai.*
there is much mud on the river side,	*daryā ke kināre-par baṛī kīchaṛ hai.*
how many passengers were in that vessel?	*kitne musāfir us jahāz meṅ the?*
the whole room was scented,	*sārā kamrā khushbo se mu'aṭṭar hū,ā.*
are you the owner of this house?	*tum is ghar ke mālik ho?*
from idleness is loss,	*sustī se ziyāṅ hai.*
such as you will do, so will you find,	*jaisā karegā waisā pāwegā.*
resignation is the best companion,	*bihtar sāthī ṣabr hai.*
the world is the house of deceit,	*dunyā fareb kā ghar hai.*
the fruit of rashness is repentance,	*jaldī kā phal pashemānī hai.*
patience is an excellent quality,	*ṣabr achchhī khaṣlat hai.*
temperance is excellent physic,	*parhez baṛī dawā hai.*
hearing is better than speaking.	*sunnā bihtar hai kahne se.*
from labour results greatness,	*miḥnat se baṛā,ī miltī hai.*

Exercise.—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus: "If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you hear,	*jaisā kahoge waisā sunoge.*
this world is the harvest for the next,	*dunyā ākhirat kī khetī hai.*
contentment is the key of repose,	*ḳanā'at ārām kī kunjī hāi.*
to be ignorant is death to the living,	*zindoṅ ke liye jihālat maut kai.*
moderation in everything is best,	*tawassuṭ har chīz kā bihtar hai.*
to the wise a hint is enough,	*'āḳil ko ishāra bas hai.*
death laughs at expectations,	*ummed par maut haṅstī hai.*
assist your brother in distress,	*taṅgī meṅ apne bhā,ī kī madad kar.*
very frequently medicine is sickness,	*akṣar auḳāt dawā bīmārī hai.*
God is upright and holy,	*khudā rāst aur pāk hai.*
man becomes known from his conduct,	*ādmī chalan se pahchānā jātā hai.*
from prohibition desire increases,	*man' karne se chāh baṛhtī hai.*
fortune does not increase with wisdom,	*dānā,ī se rozī nahīṅ baṛhtī.*

Exercise.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

LESSON 33

during this month much rain fell,	*is mahīne meṅ pānī bahut barsā.*
send a servant there,	*ek naukar wahāṅ bhej-do.*
sit under this tree,	*is darakht ke tale baiṭho.*

what is the price of these pearls?	*in motiyoṅ kī kyā ḳīmat hai?*
how heavy will this stone be,	*yih patthar kitnā bhārī hogā?*
what is the name of this village?	*is gāṅw kā nām kyā hai?*
bring the riding-horse,	*sawārī ke ghoṛe ko ḥāẓir karo.*
brush the curtains well, so that no mosquito may remain,	*masahrī ḳhūb jhāṛo ki koʼī machchhar na rahe.*
clean the shoes well,	*jūtī achchhī ṭaraḥ ṣāf karo.*
we ought to be benevolent,	*ham ko chāhiye ki raḥm-dil hoṅ.*
we have fallen into great difficulties,	*ham baṛī mushkiloṅ meṅ paṛe haiṅ.*
many ships have been damaged by the storm,	*ṭūfān se bahut jahāz tabāh hūʼe.*
he every day drinks new milk,	*wuh har roz tāza dūdh pītā hai.*
to sit still is better than quarrelling,	*chupke baiṭhnā bihtar hai laṛne se.*
grind this wheat in the mill,	*chakkī meṅ in gehuʼoṅ ko pīso.*
do you know who is his agent?	*tum jānte ho uskā gumāshta kaun hai?*

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,	*do sham'dān mere wāsṭe mollo.*
this cat has large claws,	*is billī ke baṛe baṛe changul haiṅ.*
take away this counterpane into the other room,	*dūsre kamre meṅ is palangposh ko le jāʼo.*
is this place in the district of Calcutta?	*yih jagah Kalkatte ke ẓile' meṅ hai?*
I will show you a beautiful picture,	*maiṅ tum ko ek ḳhūbṣūrat taṣwīr dikhāʼūṅgā.*

your signature is necessary to this bond,	*is tamassuk par tumhārī dast-khaṭ ẕarūr hai.*
to-day there is a guest in their house,	*āj unke ghar meṅ ek mihmān hai.*
who is this boy's governor?	*is laṛke kā murabbī kaun hai.*
it is very late, permit us to go home,	*bahut der hū,ī ham ko ghar jāne do.*
in this affair there is much cruelty,	*is kām meṅ baṛī be-murūwatī hai.*
they commit oppression of every sort,	*we har ẕaraḥ kā ẕulm karte haiṅ.*
we have at present a long journey,	*hameṅ is waḳt dūr kā safar darpesh hai.*

Exercise.—A certain feeble old man having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

LESSON 35.

have you a glass for holding the medicine?	*tumhāre pās shīshī dawā,ī rakhne kī hai?*
man has reason, a brute none,	*'aḳl ādmī ko hai, ẕánwar ko nahīṅ.*
please give me a letter of introduction,	*ek sifārish kā khaṭṭ mujhe 'ināyat kījiye.*
why do you write with a bad pen?	*tum kis wāste bure ḳalam se likhte ho?*
of these two which is the best?	*un donoṅ meṅ se kaun achchhā hai?*
I will take the business from you and give it to him,	*maiṅ tum se kām lūṅgā aur use dūṅgā.*
your going there is not necessary,	*tumhārā jānā wahāṅ kuchh ẕarūr nahīṅ.*
he is well versed in science,	*'ilm se wuh khūb wāḳif hai.*

he is very learned and intelligent,	*wuh baṛā dānā aur 'aḳlmand hai.*
this will be best of all,	*yih sab se bihtar hogā.*
tell me what he is saying,	*kaho to wuh kyā kahtā hai.*
tell the groom to get the horse ready,	*sā,īs se kaho ghoṛā taiyār kare.*

Exercise.—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,	*maiṅ bhī bāhir jānā chāhtā hūṅ.*
why do you climb the tree?	*darakht par kyoṅ chaṛhte ho?*
when will you be able to depart?	*tum kab tak chal-sakoge?*
is the saddle on the horse or not?	*ghoṛe par zīn bāndhā hai ki nahīṅ?*
we will return in a few minutes,	*ko,ī dam meṅ ham phir āweṅge.*
if dinner be ready, bring it,	*jo khānā taiyār ho to lā,o.*
give my compliments to your master,	*hamārā salām apne ṣāḥib se kaho.*
do you know this man?	*is ādmī ko tum jānte ho?*
he has acquired much science,	*usne bahut 'ilm ḥāṣil kiyā hai.*
he has amassed much wealth,	*usne bahut daulat jam' kī hai.*
come, let us two have some talk,	*ā,o, ham tum kuchh bāt chīt kareṅ.*
will one horse be able to draw so great a weight?	*ek ghoṛā itnā bojh khaiṅch-sakegā?*
you go on, we are coming,	*tum āge jā,o ham āte haiṅ.*
these things are come from Europe,	*ye chīzeṅ wilāyat se ā,ī haiṅ.*
where shall we pass the night?	*āj kī rāt ham kahāṅ rahenge?*
we have no time to play at present,	*ham ko furṣat abhī khelne ki nahīṅ hai.*

Exercise.—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal.' On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37.

he has scalded his foot,	*uskā ṭāṅw jhulas gayā.*
all these knives are rusty,	*yih sab chhurī zang-āluda haiṅ.*
these children are screaming all day,	*ye laṛke tamām din chillāyā karte haiṅ.*
we were seeking for this all day,	*ham isko tamām din ḍhuṅḍte the.*
have you sealed your letter?	*tum ne apne khaṭṭ par muhr kī hai?*
our house is shaded with trees,	*hamārā ghar darakhton ke sāye meṅ hai.*
it is raining, give us shelter,	*pānī barastā hai, ham ko panāh do.*
go forward there, and stand still,	*wahāṅ baṛhke jāo aur khaṛe raho.*
bring out these things from the pālkī,	*pālkī meṅ-se ye chīzeṅ uṭhā lāo.*
speak loud, then I shall hear you,	*baland āwāz se bolo to maiṅ sunūṅ.*
what do you call that in Hindūstānī?	*usko Hindī zabān meṅ kyā kahte ho?*

Exercise.—In the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will

become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter from the sunshine,	*kuchh dhūp kī āṛ ke waste khaṛā karo.*
he agreed with me this time,	*is waḳt wuh mere sāth muttaf̄iḳ hai.*
you exercise yourself in writing and reading,	*tum likhne aur paṛhne kī mashḳ karo.*
on hearing this news they were much frightened,	*yih khabar sunke we bahut ḍar-gaʼe.*
how much indigo will this chest contain?	*kitnā nīl is ṣandūḳ meṅ samāegā?*
they are all offended with one another,	*we sab ek dūsre se khafā haiṅ.*
tell the coachman not to drive so quick,	*gāṛībān se kaho ki itnā jald na hāṅke.*
we have escaped from the hands of the enemy,	*ham dushman ke hāth se bachgaʼe.*
the whole city has been flooded,	*tamām shahr meṅ sailāb hogayā hai.*
put these two trays together,	*in donoṅ kishtiyoṅ ko pās pās rakkho.*
with this our joy will be increased,	*is se hamārī khushī ziyāda hogī.*

Exercise.—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to

distinguish between black and white, otherwise you would never have eaten burnt bread."

LESSON 39.

we have much reduced our expenditure,	*ham ne apnā khārch bakut kam kiyā hai.*
this money must be sent back to him,	*ye rupaye us ko zarūr wāpas karne honge.*
the commander-in-chief has pardoned a soldier,	*sipah-sālār ne ek sipāhī ko mu'af kiyā.*
rule your paper, then write,	*apne kāghaz par misṭar karo, tab likho.*
all the people have died with hunger,	*sab ādmī māre bhūkh ke marga,e haiṅ.*
they have fallen one upon another,	*we ek dūsre par gir-paṛe.*
splice these two ropes together,	*in donoṅ rassiyoṅ ko milākar baṭo.*
they live in great affliction, or through much toil,	*we baṛī miḥnat se guzrān karte haiṅ.*
he has built a house on the bank of the Ganges,	*us ne Gangā ke kināre ek makān banāyā hai.*
he drove the chariot two kos, when one of the wheels broke,	*do kos gāṛī ko hāṅk-āyā ki ek pahiyā ṭūṭ-gayā.*

Exercise.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, there is no danger there?	*ham kyūṅ bhāgeṅ, wahāṅ kuchh khauf nahīṅ?*

he has abandoned his late friends,	*usne apne agle dostoṅ ko chhoṛ-diyā.*
they went to Europe six months ago,	*chha mahīne hū,e ki we wilāyat ga,e.*
on hearing a statement of this sort, they began to laugh,	*is-ṭaraḥ kī bāt sunke we haṅsne lage.*
gardener, sow the seed of this flower in the garden,	*mālī, is phūl kā bīj bāgh meṅ bo.*
he has taught us with great labour,	*usne baṛī miḥnat se ham ko sikhāyā hai.*
by the grace of God we have found repose,	*khudā kī mihrbānī se ham ne ārām pāyā.*
it is very cloudy, perhaps it will rain much,	*baṛā abar hū,ā hai, shāyad pānī khūb barse.*
he has amassed much wealth and property,	*usne bahut māl aur matā' jam' kiyā hai.*
in this house there is a hall and three rooms,	*is ghar meṅ ek dālāṅ aur tīn koṭhrī haiṅ.*
how long is it since you received this news?	*kitne din hū,e ki tum ne yih khabar pā,ī?*

Exercise.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41.

they live with their parents,	*we apne mā bāp ke sāth rahte haiṅ.*
we have taken a walk on the bank of the river,	*ham ne daryā ke kināre sair kī hai.*

for how much will you sell (this) to my master?	*ise kitne ko mere khāwind ke hāth bechoge?*
is there anything to be had there for eating and drinking?	*wahāṅ kuchh khāne pīne kī chīz miltī hai?*
are you at all aware where they are gone?	*tum ko kuchh ma'lūm hai ki we kahāṅ gaye haiṅ?*
remain here until we return,	*yahīṅ ṭhahro jabtak ki ham phir āweṅ.*
the knife fell from my hand into the river,	*mere hāth se chhurī daryā meṅ gir-parī.*
in speaking Hindūstānī, our general fault is in not pronouncing each individual letter fully,	*Hindūstānī bolne meṅ hamārā ḳuṣūr akṡar yihī hai, ki jude jude ḥarfoṅ kā pūrā talaffuẓ nahīṅ karte haiṅ.*
a man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving,	*jo shakhṡ un logoṅ kī zabān na bol-saktā ho ki jin ke sāth būd o bāsh kare, use bā'ẓe waḳt bhūkhe marne kā andesha hai.*
he tells you to speak to him in his own language,	*wuh tum se kahtā hai ki merī zabān meṅ mujh se bolo.*

Exercise.—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for asses silence is best."

HINDĪ AND URDŪ DIALECTS.

LESSON 42.—DIALECTS.

The following extract from St. Luke's Gospel (xv. 11-24) will serve to show the difference between the two dialects of the Hindūstānī, which we noticed at the commencement of this little work. The Hindī version is taken from the "New Testament, altered from Martyn's Urdū translation into the Hinduwī language [dialect], by the Rev. Wm. Bowley." Calcutta, 1826. The Urdū is from the "New Testament, translated into the Hindūstānī language [Urdū dialect], by the Rev. H. Martyn," printed in London, 1819.

Hindī, spoken by the Hindūs.	Urdū, or Rekhta, spoken by the Musalmāns.
11. *Kisī manukhy ke do putr the;*	11. *Ek shakhṣ ke do beṭe the;*
12. *Un meṅ-se chhuṭke ne pitā se kahā, ki he pitā, sampatti-meṅ-se jo merā bhāg howe, dījiye; tab usne unheṅ upajīvan bāṅṭ-diyā.*	12. *Un-meṅ-se chhuṭke ne bāp se kahā, ki ai bāp, māl se jō merā ḥiṣṣa ho, mujhe dījiye; tab us ne ba-ḳadri ma'āsh unheṅ bāṅṭ diyā.*
13. *Aur bahut din na bītne pāye, chhuṭkā putr sab kuchh ikaṭṭhā karke, pardesh ko chal niklā, aur wahāṅ kukarm meṅ apnī samasta sampatti nashṭ kī.*	13. *Aur bahut roz na guzre the, ki chhuṭke beṭe-ne sab kuchh jam' karke, ek mulk-i-ba'īd kā safar kiyā, wahāṅ bad-ma'āshī meṅ apnā māl barbād kar-diyā.*
14. *Aur jab wuh sab kuchh uṭhā-chukā us desh meṅ baṛā akāl paṛā; aur wah daridrī hone laga.*	14. *Aur jab wuh sab kuchh kharch kar chukā, us sar-zamīn meṅ sakht kāl paṛā, aur wuh be-māya ho chalā.*
15. *Tab wah jāke, us desh kē ek prajā kā sevak banā; aur usne use apne khetoṅ meṅ bhejā ki sūroṅ ko charāwe.*	15. *Tab wuh jāke us mulk ke ek mutawaṭṭin kā naukar banā; us ne use apne khetoṅ par bhejā ki sūṛar charāyā kare.*
16. *Aur wah lālasā rakhtā thā ki un chhilkoṅ se jo sūr khāte the apnā peṭ bhare; aur koj use na detā thā.*	16. *Aur use ārzū thī ki un chhilkoṅ se jo sūṛar khāte the apnā peṭ bhare; so bhī kisī ne use na diye.*

17. *Aur jab wah apne chet meṅ āyā, us ne kahā, ki mere pitā ke kitne banīhār haiṅ jinkī roṭī bach rahtī hai, aur maiṅ bhūkh se martā hūṅ.*

18. *Maiṅ uṭhūṅgā aur apne pitā pās jā,ūṅgā, aur use kahūṅgā, ki he pitā maiṅ swarg-ke aur tere āge aparādhī hūṅ.*

19. *Aur ab maiṅ yogya nahīṅ ki tera putr kahā,ūṅ; mujhe apne banīhāroṅ meṅ-se ek ke samān banā,iye.*

20. *Tab wah uṭh-ke apne pitā pās āyā; parantu jab wah dūr hī thā, uske pitā ne usko dekhā, aur dayālū hū,ā, aur dauṛā, aur uske gale meṅ girke, use chūmne lagā.*

21. *Aur putr ne usko kahā, ki he pitā, maiṅ ne swarg kā aur tera aparādh kiyā hai, aur ab is jog nahiṅ ki terā putr kahā,ūṅ.*

22. *Tab pita ne apne sevakoṅ ko kahā, ki achchhe se achchhe bastr lā,o, aur isko pahinā,o; aur uske hāth meṅ aṅgūṭhī, aur pā,oṅ meṅ jūtī pahinā,o.*

23. *Aur wah moṭā bachhṛā idhar lā,o, aur māro; ki ham khāweṅ aur ānand kareṅ.*

24. *Kyoṅki merā yih putr mar gayā thā aur pher jītā hai; wah kho gayā tha, aur mil-gayā hai; tab we ānand karne lage.*

17. *Aur jab wuh apne hosh men āya to kahā, ki mere bāp ke kitne hī mazūre haiṅ jinheṅ roṭiyāṅ wāfir haiṅ, aur maiṅ, bhūkh se martā hūṅ.*

18. *Maiṅ uṭhkar apne bāp pas jā,ūṅgā, aur use kahūṅgā, ki ai bāp, maiṅ āsmān kā aur terā gunāh-gār hūṅ.*

19. *Aur ab is lā,iq nahīṅ ki terā beṭā kahlā,ūṅ mujhe apne mazdūroṅ meṅ se ek kī mānind banā,iye.*

20. *Tab wuh uṭhkar apne bāp pās āyā. Aur wuh hanoz dūr hī thā, ki uske bāp ne use dekhā aur raḥm kiyā, aur dauṛke uski gardan par jā lipṭā, aur uskī machchhiyāṅ līṅ.*

21. *Bete ne us-se kahā, ki ai bāp, maiṅ ne āsmān kā aur terā gunāh kiyā hai, is lā,iq nahīṅ ki terā beṭa kahlā,ūṅ.*

22. *Tab bāp ne apne naukaroṅ ko kahā, achchhī se achchhī poshāk lā,o, aur ise mulabbas karo, aur us ke hāth meṅ aṅgūṭhī, aur pā,oṅ meṅ jūtī pahnā,o.*

23. *Aur wuh pālā hū,ā bachhrā lāke, zibḥ karo, ki ham khāweṅ aur khushī manāweṅ.*

24. *Kyūṅki merā yih beṭā margayā thā, ab zinda hū,ā; khoyā gayā thā, so milā; tab we khushī karne lage.*

Exercise.—A certain merchant had a friend who was deaf. By chance the merchant fell ill. The deaf man went to inquire after his health, and while going along the road, he made up (*banāyā*) in his own mind this discourse:—"After salutation,

I will first ask this, 'Well sir, how are you?' he will say 'Better;' and I shall rejoin 'Very good.' When I inquire as to the diet he uses, he will say, 'Rice and milk;' to which I shall answer, May it do you much service.' I shall afterwards put the question, 'Pray who is your physician?' he will of course tell me 'Dr. such a one is,' and I may safely say, 'May God prosper his hands in the accomplishment of his work.'" At length, having settled his plan, the deaf man reached the house, and after the usual compliments (*sālām 'alek ke ba'd*) he seated himself near the patient. "My friend," says he, "how are you?" The sick man replied, "Do not you see that I am dying of a fever?" On hearing which he observed, "Excellent, I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "What is your diet, my friend?" and was answered, "Blood and ashes!" * "May they do you much good," the other rejoined. His visitor then inquired thus: "Do tell me who is your doctor." Boiling with indignation, he cried, "His worship Dr. Death." "I give you joy," quoth the deaf man; "he is a most effective practitioner, and may the Lord speed his prescriptions."

* *Khāk o khāk.*

SECTION III.

THE Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one quarter of the *Bāgh o Bahār* and *Baitāl Pachīsī*, in addition to my *Hindūstānī Grammar and Selections*. For further materials in this useful department, he may have recourse to any amusing oriental tales, such as those of the Arabian Nights Entertainments, &c., &c. It is to be presumed, also, that he is possessed of my Dictionary, in case all the words should not be found in Part II. at the end of this work.

LESSON 43.—ON BREAKFAST.

get the breakfast equipage ready,	*ḥāẓrī kā sāmān taiyār karo.*
toast some bread, and butter it properly,	*kuchh roṭī seṅko, aur us par achchhī ṭaraḥ makkhan lagā,o.*
does the water boil?	*pānī khaultā hai?* [*do.*
give me a clean cup and saucer,	*ek ṣāf piyāla aur thālī mujhe*
give that gentleman another cup of tea,	*ek aur piyāla chā kā us ṣaḥib ko do.*
make it strong enough; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,	*jaisī chāhiye use kaṛī karo, aur us meṅ bahut sā dūdh aur miṣrī milāne se hamesha achchhī banegī, basharṭe ki pānī khūb khaultā ho.*
bring the cold meat, fowl, ham, tongue, salt fish, mango-fish, rice, and split pease in the twinkling of an eye,	*thanḍhā gosht, murghī, rān, jībh, namkīn-machhlī, tapsi-machhlī, khushka aur dāl, pal-mārte lā,o.*
give me a cup of coffee and a little more sugar,	*ek piyāla ḳahwa mujhe do aur thoṛī sī shakkar ziyāda do.*
boil some eggs, but do not let them get hard,	*kuchh anḍe ubālo, par unheṅ sakht hone na do.*
set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here.	*anḍoṅ ke piyāle aur namak-dān us ṭaraf rakkho, chā,e-dān aur ḳahwe-dān yahan.*

what a blockhead you are to require repeated orders for such things!	*tum kyā aḥmaḳ ho! ki aisi chīzoṅ ke wāsṭe tum ko bār-bār ḥukm chāhiye.*
bring bread, biscuit, sweet-meats, cake, &c.,	*roṭī, biskuṭ, miṭhā,ī, kek, wa-ghaira lā,o.*
you know I cannot drink tea without cream,	*tum jānte ho ki maiṅ malā,ī baghair chā na pī-saktā.*
the bread is very bad, and full of sand,	*roṭī nihāyat burī, aur bālū bharī hū,ī hai.*
discharge the baker if he ever dare to send such bread here,	*nān-bā,i-ko jawāb dījo agar kabhī wuḥ aisī rotī bhejne kī jur,at kare.*
the water with which this tea is made has not been boiling; it has no taste at all,	*jis pānī se yih chā banā,ī ga,i wuh khaultā na thā; is meṅ lazzat muṭlaḳ nahīṅ.*
these eggs are not fresh; from whom have you brought them? Never bring any to the table but those that are laid at home,	*ye anḍe tāze nahīṅ, kis-se tum-ne liye haiṅ? gharailū ke siwā,e aur kuchh kabhī mez-par mat lā,o.*

Exercise.—One night a *ḳāzī* found in a book that whoever has a small head and a long beard is a fool. The *ḳāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the *ḳāzī* overwhelmed with shame, as it verified what was written in the book.

Lesson 44.—On Dinner.

tell the cook to have the dinner ready at three o'clock,	*bāwarchī se kaho ki tīn baje khānā taiyār howe.*
sir, dinner is ready,	*ṣāḥib, khānā taiyār hai.*
where is the soup and the soup-spoon?	*shorbā kahāṅ hai, aur shorbā pīne kā chamcha?*
bring a hot-water plate,	*garm pānī kā bāsan lā,o.*
some bread, potatoes, greens, asparagus, cabbage, cauli-flowers, turnips, carrots, cucumbers,	*kuchh roṭī, ālū, sāg, nāgdaune, karm-kalla, phūl-kobī, shal-gham, gājar, khīre.*

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, sauce, anchovies, and everything of this sort,	*ek ṣāf rikābī, chhurī, kāṇṭā, chamcha, namak, rā,ī, sirka, mirch, sahajnā, tel, chaṭnī, machhlī-kauchar, aur sab chīzeṅ isī ṭaraḥ-kī mujhe do.*
let me have of every sort of vegetable on the table, and tell me the name of each,	*mez par har ek ṭaraḥ kī tarkārī kuchh kuchh rakho, aur ek-ek kā nām mujhe batā,o.*
what do you call that vegetable?	*us tarkārī-ko kyā kahte ho?*
get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,	*har roz mere liye ek pakānā, aur jab maiṅ khā,ūṅ tab har ek kā nām mujhe batānā jabtak ki tum na jāno ki har ek aisī chīz ke maiṅ aṣl nām batā-sakūṅ.*
do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson,	*harek chīzmeṅ bhī aisā hī karo, kyūṅki is mufīd zabān sīkhne kā aur yād karne kā yih achchhā ṭaur hai, ki sabaḳ o ṭabaḳ donoṅ hī haiṅ.*
bring some beef, mutton, veal, fish, fowl, and venison,	*kuchh gā,e kā gosht lā,o, bher ka gosht, bachhre kā gosht, machhlī, murgḥī, hiran kā gosht.*
can you dress Hindūstānī dishes well?	*Hindūstānī khānā tum achchhā pakā-sakte ho?*
what fruits are in season now? bring me some of each sort,	*kis kis mewe kī ab faṣl hai? har ḳism se thoṛā thoṛa mere pās lā,o.*
to-morrow we shall dine in the country, send everything in time,	*ham kal dihāt meṅ khānā khā,eṅge, sab chīzeṅ barwaḳt bhejo.*
will this meat keep so long in this weather?	*is mausam meṅ yih gosht itnī der tāza rahegā?*
now you may all depart, you have leave,	*ab tum sab jā,o, rukhṣat hai.*

Exercise.—A person said to his servant, "If you see two crows together early in the morning, apprize me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown

away. He was very angry, and began to beat the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have got a beating."

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

what is the name of this?	*iskā kyā nām hai?*
what do you call this thing?	*is chīz ko kyā kahte ho?*
what do they call that in Hindūstānī?	*usko Hindūstānī zabān meṅ kyā kahte haiṅ?*
can you tell me where Mr. —— lives?	*tum kah-sakte ho ki —— ṣāḥib kahāṅ rahtā hai?*
tell me the name of this in your own language,	*tum apnī zabān meṅ iskā nām to batā,o.*
do not tell any one what I said to you about that book,	*us kitāb kī bābat jo tum se maiṅ ne kahā, so kisī se kuchh na kahnā.*
he would not tell me which of the two was yesterday's or to-morrow's lesson,	*uskī marzī na thī jo mujh-se kahe ki in donoṅ sabaḳ meṅ kaun kal-kā hai, aur kaun kal-kā hogā.*
your servant does not mind what you say to him,	*tum apne naukar se jo kahte ho, so wuh māntā nahīṅ.*
tell him he is a great rogue, and that he is always telling his master no end of lies (lit. he is opening bags upon bags of lies),	*us se kaho ki tū sakht daghā-bāz hai, aur apne khāwind ke sāmhne hamesha jhūṭh kī paṭoṅ kī paṭ kholtā hai.*
well, I will not speak to him, as I may get angry and beat him; but give him his wages and dismiss him,	*achchhā, maiṅ us-se na bolūṅgā ki shāyad maiṅ ghuṣṣe ho-jā,ūṅ to mārūṅgā, lekīn use ṭalab dekar rukhṣat kar-do.*
what did he say when you told him to remain till I returned?	*jāb tum ne mere phir āne tak usse kaha ki raho, tab usne kyā kahā?*
he said he had business, and could not possibly remain,	*usne kahā ki mere hāṭh meṅ kām hai, maiṅ hargiz rah-na-sakūṅgā.*
did you ask him of what nature the business was?	*kyā tumne us se pūchhā ki wuk kām kis ṭaraḥ kā hai?*
yes, I did ask; but he said it was an affair of secrecy which he could not divulge,	*hāṅ, pūchhā thā, par usne kahā ki wuh bhed kī bāt hai uska maiṅ bayān na kar-sakūṅgā.*

they speak English among themselves and Hindūstānī with us,	*we āpas meṅ aṅgrezī bolte haiṅ aur ham-se Hindūstānī.*
they will know him to be a foreigner, though he speaks the Hindūstānī very grammatically,	*we use pardesī jāneṅge, agarchi wuh Hindūstānī bahut bā-ḳā'ida boltā hai.*
could I speak the Hindūstānī I would with pleasure; but, alas, I cannot join two sentences together in that tongue,	*agar maiṅ Hindūstānī zabān bolsaktā, to ḵhushī se boltā, par afsos hai! ki us zabān meṅ maiṅ do jumle milānā nahīṅ saktā huṅ.*
you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,	*tum kaṛī mahīne meṅ bol sakoge, aur lāzim hai ki aise har ek ādmī se bolā karo ki jo achchhe ṭaur bolne ke batā sake.*
how much I regret not to be able to understand what they say in Hindūstānī,	*maiṅ kitnā pachhtātā hūṅ ki Hindūstānī zabān meṅ jo bolte so maiṅ samajh-nahīṅ saktā.*
I take the liberty to inform you that nothing but practice will enable you to speak with fluency,	*gustāḵhī mu'āf maiṅ tum-se kahtā hūṅ ki mashḳ ke siwā, aur kisī chīz se hone kā nahīṅ ki ṭarrārī se bol sako.*

Exercise.—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain: if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious fool; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?" The poet went away ashamed.

Lesson 46.—On Visiting, Shopping, &c.

bring the pālkī near me,	*pālkī mere pās lāṛo.*
take me to Mr. ——'s,	*mujhe —— ṣāḥib ke hāṅ le-jāṛo.*
send the footman on before to see if the gentleman be at home or not,	*piyāde ko āge bhej-do ki dekhe ṣāḥib ghar meṅ haiṅ ki nahīṅ.*

bring the pālkī close to the door,	*pālkī darwāze se bhirā do.*
go as fast as you can,	*jitnī jaldī jā sako jā,o.*
ask if the gentleman has gone out, and when he will return,	*pūchho ki ṣāḥib bāhar ga,e haiṅ ki nahīṅ, aur kab phir āweṅge.*
give my compliments to your master, and give this note to him when he returns,	*tum apne ṣāḥib se merā salām kahnā, aur yih chiṭhī unko dījo jab we phir awen.*
you have lost the road to Mr. ——'s house; this is not it.	*tum ne —— ṣāḥib ke ghar kī rāh gum kī, yih rāsta nahīṅ.*
ask the people in that house to show you the way,	*us ghar ke ādmiyoṅ-se kaho ki we tumko rāh dikhā deṅ.*
go to the China bazar,	*Chīnā bāzār kī rāh lo.*
keep on this side or on that side,	*is ṭaraf raho, yā us ṭaraf.*
take care you do not go near that bull,	*khabar-dār, us sāṅḍ ke pās mat jā,o.*
keep clear of that dust on the road,	*rāste kī us gard se bacho.*
let that chair go on before,	*us jhappān ko āge jāne-do.*
keep behind my brother's chair,	*mere bhā,ī ke jhappān ke pīchhe raho.*
why do you pass any gentleman's chair in that way?	*kisī ṣāḥib ke jhappān se kyūṅ tum is ṭaur se āge baṛhte ho?*
bring the umbrella to this side,	*chhātā is ṭaraf lā,o.*
do not go near the carriage,	*gāṛī ke pās mat jā,o.*
put down the pālkī,	*pālkī nīche rakho.*
stop, I am going to this shop,	*raho, maiṅ is dūkān meṅ jātā hūṅ.*
what is the price of this book?	*is kitāb kī ḳīmat kyā hai?*
I will not give so much,	*maiṅ itnā na dūṅgā.*
I won't give half the price you ask,	*tum jo māṅgte ho, uskī ādhī bhī ḳīmat na dūṅgā.*
I do not want the book, but if you give it very cheap I may purchase it,	*maiṅ kitāb ko nahīṅ chāhtā hūṅ, lekin agar bahut sastī becho, to maiṅ use mol le-saktā hūṅ.*
I have no cash about me, but if you will follow me you will receive your money at my house,	*mere pas naḳd nahīṅ hai, par jo tum mere pīchhe ā,o, to mere ghar par tumko rupa,e mileṅge.*
bring the book with you, and then receive its price,	*kitāb ko apne sāth lā,iyo, tab uskī ḳīmat lījo.*

Exercise.—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he

inquired, "What is the character of the king of this country? is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 47.—ON WALKING, RIDING, &c.

he is gone out somewhere to walk,	*wuh phirne ko kahīṅ bāhar gayā hai.*
I shall go out also, and walk round the fort,	*maiṅ bhī bāhar jā,ūṅgā aur ḳil'e kī chāroṅ ṭaraf phirūṅgā.*
in my country, people walk a great deal,	*mere mulk meṅ log bahut paidal chalte haiṅ.*
can you walk much?	*tum bahut chal sakte ho?*
I like walking on foot very much, and, were I not lame, I would walk out with you,	*maiṅ pāṅw chalnā bahut pasand kartā hūṅ, aur agar langrā na hotā to āp ke sāth bāhar jātā.*
walking in the open field when it is cool is highly beneficial to health,	*ṭhanḍe waḳt maidān meṅ phirnā tandurustī ko bahut mufīd hai.*
do not walk among that grass, lest you tread on a snake,	*us ghās par mat phiro, mabāda kisī sāṅp par pāṅw paṛe.*
is the horse ready?	*ghoṛā taiyār hai?*
put the saddle well on,	*achchhī ṭaraḥ zīn bāṅdho.*
hold the bridle till I be fairly mounted,	*lagām thāṅbo jab tak maiṅ achchhī ṭaraḥ sawār na hūṅ.*
take up the stirrup one hole.	*rikāb kā ek ghar chaṛhā,o.*
see that the reins are strong and kept in constant repair,	*dekho ki bāg maẓbūṭ haiṅ ki nahīṅ, aur hamesha unheṅ ṭhīk ṭhāḳ rakho.*
here, you groom, hold the horse, I must dismount for a little,	*sa,īs, idhar ā, ghoṛā pakaṛ, ẕarra mujhe utarnā hai.*
take care, he will get out of your hands,	*khabardār! wuh tumhāre hāth se chhuṭ-jā,egā.*
see is that ground proper for the horse to go over,	*dekho to wuh zamīn ghoṛe ke chal-nikalne ke lāyaḳ hai ki nahīṅ.*

coax him that he may not be restive,	*use chumkāro ki shokh na ho.*
put a cloth over the horse's eyes,	*ghoṛe ke muṅh par andherī ḍālo.*
where is the saddlecloth, crupper, the bit, bellyband, martingale, &c.	*zīn-posh, dumchī, dahāna, peṭī, zerband waghaira kahāṅ hai?*
examine the place carefully, and see how far the water comes up,	*us jagah ba khūbī jāṅcho, aur dekho ki pānī kahāṅ tak ātā hai.*
you must not give the horse water now whilst he is so very warm,	*ghoṛe ko pānī na denā chāhiye jab tak ki wuh aisā garm rahe.*
is this a quiet horse for the road?	*rāste ke liye yih gharīb ghoṛā hai?*
does he stand fire?	*top aur bandūk ke chhūṭne se, bhaṛaktā to nahīṅ?*
walk him about, rub him well down, and take care, at your peril, that he does not catch cold,	*use ṭahlāo, achchhī ṭaraḥ malo, aur tum jāno agar use sardī pahuṅchī.*

Exercise.—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

Lesson 48.—On Sporting.

is there much game in this neighbourhood?	*is gird-nawāḥ men bahut shikār hai?*
there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game.	*arne to bahut haiṅ, aur kaī sher bhī, aur har ṭaraḥ ke hiran aur chhoṭe chhoṭe shikār.*

in every field there are partridges and quails, and that swamp is full of snipes and water-fowl,	*har ek khet meṅ tītar aur baṭereṅ haiṅ, aur wuh jhīl chahiyoṅ aur murghābiyoṅ se bharī hai.*
clean all the fowling-pieces well, and put up a few bullets also for the large guns,	*sab bandūḳeṅ achchhī ṭaraḥ ṣāf karo, aur kuchh goliyāṅ bhi baṛī bandūḳoṅ ke liye rakho.*
call some of the villagers to show the usual haunts of the game,	*kaṛī gaṅwāroṅ ko bulāṛo, ki dikhā-deṅ kahāṅ akṣar shikār rahte haiṅ.*
behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other,	*us jhārī ke pīchhe do arne haiṅ; tum bāṛeṅ ṭaraf ke ek par golī chalāṛo, maiṅ dūsre par.*
you have hit the mark, but I have missed,	*tum ne nishānā mārā hai, par maiṅ chūkā hūṅ.*
how many snipes have you killed?	*kitnī chahiyāṅ tum ne mārī haiṅ?*
do you think there is any game here, or any beast of prey?	*tum jānte ho ki yahāṅ shikār hai, yā koṛī-darinda jānwar?*
when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other,	*jab shām-ko kuchh ṭhanḍhā ho, tab ham us jangal meṅ jāṛeṅge, shāyad kuchh naẓar āwe.*
if you can swim, bring out that duck and those two geese: the duck has dived, but will soon appear again,	*agar tum pair-sakte ho, to us baṭ ko aur un donoṅ hāṅsoṅ ko lāṛo; baṭ ne to ḍubkī mārī, lekin phir wuh abhī naẓar āwegī.*
give me some small shot and a turnscrew; this powder is damp,—dry it a little in the sun,	*thoṛe se chhote chharre mujhe do, aur pech-kash; is bārūt meṅ sardī pahunchī hai, ẕarra dhūp dikhāṛo.*
take the people with you, and beat all the bushes well.	*logoṅ ko sāth lo, aur jangal achchhī ṭaraḥ jhāṛo.*
keep close there, I see a tiger near that bush,	*wahāṅ chhipe raho, us jhāṛī ke pās ek sher naẓar ātā hai.*
why do you fire in that careless manner? you will wound the country people,	*kyūṅ us ṭaraḥ be-khabar bandūk chalāte ho? gaṅwāroṅ ko ghāṛil karoge.*
take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men.	*achchhī shast bāṅdho, ghabrāṛo mat, par golī sher ke sir meṅ biṭhāṛo nahīṅ to ham sab mare.*

have you brought the fishing apparatus with you? there are some good fishing stations here,	*machhlī mārne kā asbāb tum apne sāth lā,e ho? Yāhāṅ machhlī mārne ke ka,ī achchhe ṭhikāne haiṅ.*

Exercise.—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

Lesson 49.—On Travelling.

how many stages is Delhi from this town?	*is shahr se Dihlī tak kai manzil haiṅ?*
is your boat ready?	*tumhārī kishtī taiyār hai?*
are all your people ready to go a voyage to Benares?	*tumhāre log sab tayyār haiṅ ki daryā kā safar Banāras tak kareṅ?*
what is the hire of this boat for two months?	*is kishtī kā kirāya do mahīne ke wāste kitnā hogā?*
at which hour does the tide serve to go up the river to-day?	*āj kis waḳt jawār hogī jo ham chaṛhā,o kī ṭaraf jā,eṅ?*
as soon as the tide serves, let the boat be taken above the shipping to such a *ghāṭ*, where we will embark in the evening,	*jawār hote hī, kishtī jahāz kī baḥr ke āge fulāne ghāṭ par lejānā, wahīṅ ham shām ko sawār hoṅge.*
we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way,	*hameṅ aise safar meṅ har ek ẕarūrī lawāzim aur ārām ke sāmān sāth liye baghair chalnā na chāhiye ki aise (lawāzim* waghaira) *raste meṅ kam milte haiṅ.*
both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,	*kharch aur mushkilāt se bachne ke wāsṭe ham ko chāhiye ki maḳdūr bhar asbāb kam kareṅ.*

I am not going by water, I prefer going by land,	*maiṅ tarī kī rāh se na jā,ūṅgā, khushkī kī rāh bihtar hogī.*
we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.	*hameṅ chāhiye ki 'alāwe un 'ām ḥādiṣoṅ ke jo sab musāfiroṅ ko lāḥiḳ hote haiṅ, khāṣ naukaroṅ kī ghaflat ṣe bhī bachne ke liye sab chīzoṅ ko achchhī ṭaraḥ se bandhwā-leṅ.*
come, chairman, in whose service are you, and when did you arrive in Calcutta?	*kyūṅ mahre, tum kis ke hāṅ kahārī karte ho aur Kalkatte meṅ kab se ā,e ho?*
how many other chairmen are with you?	*tumhāre sāth kitne aur kahār haiṅ?*
desire the people always to pitch the tents near water, and, if possible, under trees.	*logoṅ se kah-do ki hamesha pānī ke nazdīk khaima khaṛā kareṅ, aur agar hosake, to darakhtoṅ ke tale.*
are they all your countrymen only, or your relations?	*we sab nire tumhāre des bhā,ī haiṅ ki nāte rishte ke?*
what tribe of chairmen is there here who make more money than the rest?	*kaunsī ẕāt kahāroṅ kī aisī hai ki ziyāda rupa,e auroṅ se yahāṅ kamāwe?*
what district is this village in, and who is the magistrate of it?	*yih gāṅw kis pargane meṅ hai? aur yahāṅ kā ḥākim kaun hai?*
how very highly cultivated the country is, through which we passed to-day!	*jis sarzamīn ko āj ham ṭai karke āye, wahāṅ kī khetī kyā khūb hai!*
tell the proprietor of that village to send some of his people in the evening to beat up the game for us,	*us gāṅw ke zamīṅdār se kaho ki shām ko apne ādmiyoṅ meṅ se ka'ī bheje, ki hamāre wāsṭe shikār gher-lāweṅ.*
take care that everything is paid for, and that no violence be used against the villagers,	*khabardār ki sab chīzoṅ kī ḳīmat dī-jā,e, aur gaṅwāroṅ par kuchh ẕulm na ho.*

Exercise.—A miser said to a friend, "I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he

will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

LESSON 50.—WITH A MUNSHĪ.

munshī sāhib, I am very glad to see you; why have you been absent so long?	*munshī ṣāḥib, maiṅ āp ke dekhne se bahut khush hūṅ; itnī muddat āp yahāṅ kyūṅ na ā,e?*
have you brought me the works of Saudā?	*mere wāsṭe Saudā kī kulliyāt lā,e haiṅ?*
can you teach me both the Hindūstānī and Persian languages?	*Hindūstānī aur Fārsī zabān dono āp mujhe sikhā sakte haiṅ?*
what are the best books?	*kaun sī kitābeṅ sab se achchhī haiṅ?*
do not allow me to pronounce badly,	*burā talaffuẓ mujhe karne na do.*
do not use so many hard words,	*aise mushkil alfāẓ na isti'māl kījiye.*
tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?	*ek mukhtaṣar kissa, yā āj kal kī khabar mujh se kahiye; kyūṅ ki agar ham bāham khūb guftgū na kareṅ to maiṅ bolnā kyūṅkar sīkhūṅgā?*
your business is to teach me the real pronunciation and practice of the language,	*āp kā yihī kām hai ki ṣaḥīḥ talaffuẓ aur zabān kī rabṭ mujhe sikhāweṅ.*
is this correct or not?	*yih ṭhīk hai ki nahīṅ?*
pray, sir, in your opinion, whether is the Hindūstānī or Persian language the most difficult?	*kahiye ṣāḥib āp kī dānist meṅ Hindūstānī zabān yā Fārsī kaun-sī ziyāda mushkil hai?*
as to the difficulty of the Hindūstānī there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?	*Hindūstānī ke ishkāl meṅ kuchh shubha nahīṅ, lekin Fārsī se ziyādā darkār, isī wāsṭe ham sa'ī karte hain ki use sīkheṅ, āp hameṅ sikhlā sakeṅge?*

do say in your idea, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. the Hindūstānī and Persian, which is the most requisite?	*bhalā kahiye to, āp ke khiyāl meṅ us shakhṣ ke wāsṭe jo har ṭaraḥ kār o bār aur muā'mala chhoṭe aur baṛe donoṅ ḳism ke logoṅ se tamām Hindūstān meṅ rakhtā hai, use Hindūstānī aur Fārsī donoṅ meṅ se kaun sī pur zarūr hai?*
in regard to the mere Arabic and Persian words which occur in the mixed language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwī, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,	*ṣirf Fārsī aur 'Arabī alfāẓ jo rekhte meṅ shāmil haiṅ un ko jo pūchho tau chandāṅ dushwār nahīṅ, par tānīṣ aur taẕkīr ba-ma'i tamīzi talaffuẓ ṭheṅṭh hinduwī ko daryāft karnā yahāṅ tak sang-lakh hai jo hanoz kisī se ba khubi ḥāṣil na hū,ā aur nahogā kyūṅ ki 'ilm men kamāl goyā ek ṭilismī chiṛīyā hai ki jyoṅ jyoṅ ko,ī use pakṛā-chāhe tyoṅ tyoṅ wuh kāfir hāth se dūr bhāge.*
in acquiring the Hindūstānī tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,	*Hindūstānī zabān kī taḥsīl ke liye āp kī kyā ṣalāḥ hai, ṣāf kahiye ki maiṅ us ke ba mūjib zabān sīkhūṅ, āp kā is bāt kā hamesha iḥsānmand rahūṅgā.*
if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,	*agar āp taṣrīf-i-alfāẓ se muṭṭali' hoṅge, ki wuh faḳaṭ sarf o naḥw se ḥāṣil hotī hai, to āp kī taraḳḳī jald pūrī hogī.*
it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,	*durust; kyūṅki bidūn ṣarf o naḥw ke na to un alfāẓ kā isti'māl ṣaḥīḥ kar sakte, aur na wajh unke isti'māl kī jānte haiṅ.*
sir, your remark is just; and	*ap durust farmate haiṅ; aur*

I am surprised that other English gentleman do not think the same way,	*ta'ajjub hai ki aur ṣāḥibānī Aṅgrez bhī isī ṭaraḥ se nahīṅ khayāl karte haiṅ.*
in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,	*Faraṅgī zabānoṅ meṅ kalime kī āṭh yā nau ḳismeṅ haiṅ; Hindūstānī meṅ ṣirf tīn haiṅ, ya'ne, ism aur fi'l aur ḥarf.*

Exercise.—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

Lesson 51.—With a Native Officer.

the recruits will go to ball practice every evening,	*har roz shām ko naʼe sipāhī chāṅd mārī ke wāsṭe jāʼeṅge.*
there will be an inspection of arms to-morrow morning; see that they are all very clean,	*kal fajar kāṅṭe kī dikhāʼī hogī, dekh ki sab achchhī ṭaraḥ ṣāf raheṅ.*
take care that the supernumerary arms are cleaned every day,	*khabardār ki saranjām jo zāʼid hai roz-roz malā jāwe.*
bring me a written report of the company daily,	*kampanī kā aḥwāl roz-roz hamāre pās likh-lāʼo.*

when was this man enlisted?	*yih kab bhartī hū,ā?*
press the butt well to the shoulder,	*kunda moṅḍḍhe par achchhī ṭaraḥ dabā,o.*
pull the trigger strong with the middle finger,	*bīch kī uṅglī lablabī par zor se dābo.*
tell off the company into three sections,	*kampanī ko tīn ṭolī karo.*
the company will wheel in echelon of sections,	*palṭan tirchhī ṭolī hojā,egī, palṭan sīṛhī kā kām karegī.*
at what time does the battalion march to-morrow morning?	*fajar kis waḳt palṭan kūch karegī?*
how many men are for piquet to-night?	*āj rāt kitne jawān ṭilā,e ki naukarī ke wāsṭe haiṅ?*
pray, sir, to what regiment do you belong?	*kaho, miyāṅ tum kis palṭan ke ho?*
is your whole regiment at present on duty here, or elsewhere?	*āj-kal tumhārī tamām palṭan yahāṅ ta'īnāt hai ki aur kahīṅ?*
do you know where it was first raised?	*tumheṅ kuchh ma'lūm hai ki wuh pahle kahāṅ khaṛī hui thī?*
what rank do you hold, and how long have you been an officer?	*tum kyā 'uhda rakhte ho, aur kab-se 'uhde-dār hū,e ho?*
what is your pay, and do you receive the whole monthly or not?	*tumhārī tankhwāh kyā hai, aur tumheṅ māh-ba-māh pūrī miltī hai ki nahīṅ?*
under such officers as you in our army, how many men are generally placed?	*tum se 'uhdedāroṅ ke mā-taḥt hamāre yahāṅ ke lashkar meṅ, kitne jawān akṣar rahte haiṅ?*
when you are stationed anywhere in the country, does the magistrate of the place where you are on duty ever make you a present of anything or not?	*jab tum kahīṅ dihāt meṅ ta'īnātī par jā,o, kyā wuh ḥākim jis ke hāṅ tumhārī chaukī-pahra rahtā hai, tumko kabhī kuchh in'ām detā hai ki nahīṅ?*
pray tell me, when any of your soldiers is guilty of oppression on the country people, what steps do you take to prevent such an offence again?	*miyāṅ kaho to, jis waḳt ko,ī tumhāre sipāhiyoṅ meṅ se kisī ra'īyat par kuchh ẓulm kare, tab tum is kā kyā fikr karte ho jo phir aisī ḥarakat hone na pāwe?*
does a soldier's continuance on	*fajar se pahar bhar sipāhiyoṅ*

guard last from sunrise till nine o'clock, or till twelve o'clock?	*kā pahra rahta hai, yā fajr se do pahar tak?*
have you clearly understood all that I have said, or not?	*jo jo maiṅ ne tum-se kahā so tum use achchhī ṭaraḥ samajh liye?*
be not in the least apprehensive in answering me; speak whatever you please without reserve, I will not take it in the least amiss,	*jawāb dene meṅ kuchh chintā mat karo; jo,ī ho so be dhaṛak kaho, ham hargiz burā na māneṅge.*

Exercise.—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *ḳāẓī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *ḳāẓī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *ḳāẓī* highly pleased with the darwesh's answer.

Lesson 52.—Words of Command, &c.

order arms,	*bandūḳ utāro.*
fix bayonets,	*sangīn chaṛhā,o.*
shoulder arms,	*bandūḳ kandhe par rakho.*
present arms,	*salāmī kā hāth.*
charge bayonets,	*sangīn kā hāth.*
make ready,	*ghoṛā do pā,e par chaṛhā,o.*
half-cock firelocks,	*ek pā,e par ghoṛā rakho.*

present,	*shast lo* (or) *bandūḳ jhukāo.*
fire,	*chhoro, dāgho* (or) *māro.*
handle cartridge,	*ṭoṅṭe par hāth rakho.*
open pans,	*phirjūla-* (or) *piyāla-kholo.*
prime,	*ranjak pilāo.*
load,	*ṭoṅṭā bharo.*
draw ramrod,	*gaz nikālo.*
ram down cartridge	*ṭoṅṭā gaz se māro.*
return ramrod,	*gaz pher-do.*
prime and load,	*ranjak pilāo, ṭoṅṭā bharo.*
recover arms,	*kān se mār.*
dress by the right,	*dāhine naẓar karo, barābar hojāo.*
dress by the left,	*bāeṅ naẓar karo, barābar hojāo.*
eyes to the right,	*dāhine naẓar.*
eyes to the left,	*bāeṅ naẓar.*
by the right backwards dress,	*dāhine dekh pīchhe haṭke barābar hojāo.*
by the left backwards dress,	*bāeṅ dekh pīchhe haṭke barābar hojāo.*
by the right forwards dress,	*dāhine dekh āge baṛhke barābar hojāo.*
by the left forwards dress,	*bāeṅ dekh āge baṛhke barābar hojāo.*
to the right face,	*dāhine phiro.*
to the left face,	*bāeṅ phiro.*
to the right about face,	*dāhine se ādhā chakkar phiro.*
to the left about face,	*bāeṅ se ādhā chakkar phiro.*
rear ranks take open order,	*pichhāṛī kholo.*
rear ranks take close order,	*pichhāṛī milo.*
pile arms,	*bandūḳ jeṛūrī karo.*
ground arms,	*bandūḳ sulāo.*
stand at ease,	*hāth milāo* (or) *māro.*
attention,	*jāṅg se hāth milāo.*
keep up your heads,	*sir uṭhāo.*
ordinary time, march,	*ṭhambe ḳadam se āge chalo.*
step short,	*eṛī aṅgūṭhe ke pās rakh dhīre ḳadam chalo.*
quick march,	*jaldī ḳadam uṭhāo.*
step out,	*lambā ḳadam rakho.*
change the step,	*ḳadam badlo.*
halt,	*khaṛe raho.*
to the right wheel.	*dāhine khūṅṭ par sāmne ā chakkar khāo.*

to the left wheel,	*bā,eṅ khūṅṭ par sāmne se chakkar khā,o.*
on your right backwards wheel	*dāhine khūṅṭ par pīchhe se chakkar khā,o.*
on your left backwards wheel,	*bā,eṅ khūṅṭ par pīchhe se chakkar māro.*
the company will step back six paces,	*kampanī chha ḳadam pīchhe haṭegī.*
to the left or right oblique,	*bā,eṅ yā dāhine tirchhā ḳadam chalo.*
point your toes,	*pā,oṅ ke panje dabā,o.*
to wheel on the centre,	*bīch ke khūṅṭ par chakkar [mārnā.*
mark time,	*apnī jagah khaṛe ho ḳadam uṭhā,o.*
to march in fil	*ḳaṭār ḳaṭār chalnā.*
the company will advance,	*kampanī āge baṛho.*

Exercise.—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpīs over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants, upon this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazīr, "Make out a list of all the fools in my dominions." The wazīr represented that he had already done so, and had put his majesty's name at the very head of the list. The king asked why so. He replied, "Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly." The king said, "But if the merchants should bring the horses, what is then to be done?" The wazīr answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place."

Lesson 53.—With a Head Servant.

do you speak our language?	*tum hamārī zabān bolte ho?*
yes, sir, I can speak a little English,	*hāṅ ṣāḥib, maiṅ Aṅgrezī kuchh kuchh bol saktā hūṅ.*
I have not yet learned to speak Hindūstānī,	*maiṅ ne ab talak Hindūstānī bolnī nahīṅ sīkhī.*

where do you now live ?	*tum āj-kal kahāṅ rahte ho ?*
pray what is your name? let me know also your master's name,	*kyoṅ jī, tumhārā nām kyā hai ? aur apne ṣāḥib kā nām bhī batlā,o.*
how long have you been in that gentleman's service ?	*kab se us ṣāḥib ke hāṅ naukar rahe ho ?*
where is your native country, and how far may it be hence?	*tumhārā waṭan kahāṅ hai, aur yahāṅ se kitnī dūr hogā ?*
do people in general go there by land or water ?	*wahāṅ akṣar log khushkī kī rāh se jāte ki tarī se ?*
what is the most important article of trade in that country, and what things are produced in greatest abundance there?	*us mulk meṅ saudāgarī kī bhārī jins kyā kyā hotī hai ? aur waḥāṅ kyā kyā chīz kaṣrat se paidā hotī haiṅ ?*
are your parents alive or not, and do you ever go to see your relations and friends ?	*tumhāre mā bāp jīte haiṅ ki nahīṅ, aur tum kabhī apne 'azīzoṅ dostoṅ kī mulāḳāt ko bhī jāte ho ?*
do you know at what rate copper sells in the market here ?	*tumheṅ ḳuchh khabar hai ki tāṅbā yahāṅ bāzār meṅ kis bhā,o biktā hai ?*
what, cannot you even say that one penny's worth of copper will be the weight or size of a penny or not ?	*kyā tum itnī bāt bhī nahīṅ kah sakte ki ek paise kā tāṅbā paisā bhar hogā ki nahīṅ ?*
do you know nowadays at what rate a quart of milk sells in the city, and in the country for how much ?	*in dinoṅ tum jānte ho ki ser bhar dūdh shahr meṅ kitne ko biktā hai ? aur bāhar kitne ko ?*
you may now depart,	*bas ab tum jā,o, rukhṣat hai.*

Exercise.—A certain king had a wise wazīr, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazīr ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazīr, and asked, "O wazīr, what offence have I committed that you quitted my service ?" He answered, "Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate, whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me

whilst I rest: fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies; now I serve a God who is immortal, neither can enemies do me any injury: fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me: but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me."

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A NATIVE PATIENT.

tell me what is the matter with you,	*kaho tumhārā ḥāl kyā hai.*
how long have you been ill?	*tum kab se bīmār ho?*
how did the fever attack you at first?	*pahle tumheṅ tap kyūṅ-kar ā,ī thī?*
with great coldness, shivering, pains in all my limbs, head-ache, and a sensation in my back as if one were pouring cold water down my back-bone,	*baṛī ṭhaṇḍ aur larza se, aur tamām 'azū meṅ dard, aur dardi sar bhī hū,ā thā, aur ma'lūm hotī thā ki goyā ko,ī sard pānī merī rīṛh par ḍāltā hai.*
after some time a perspiration broke out, which relieved me much, and I fell asleep,	*thoṛī der ke ba'd pasīnā āyā, us se ṭabī'at ba-ḥāl hū,ī, aur merī āṅkh lag ga,ī.*
what medicine have you taken?	*tumne kyā dawā khā,ī hai?*
none with any regularity,	*ma'mūl se kuchh nahīṅ khā,ī.*
you must take some active medicine,	*ko,ī muḳawwī dawā tumko khānī paṛegī.*
I suppose you have no appetite,	*maiṅ samajhtā hūṅ ki tumko kuchh bhūkh nahīṅ.*
let me feel your pulse,	*tumhārī nabz dekhūṅ.*
put out your tongue,	*apnī zabān bāhar nikālo.*
I suspect there is something wrong with your liver,	*mujhe shak hai ki tumhāre kaleje meṅ kuchh khalal hai.*
let me well examine it; does that pain you?	*bhalā ṭaṭolūṅ to, kyūṅ ab dukhtā hai?*
yes, that is the very spot where the pain is most acute,	*hāṅ, usī jagah dard ba-shiddat hai.*
have you any heartburn?	*kuchh mi'de meṅ sozish hai?*
you must use mercury both inwardly and by friction, until a salivation is produced.	*tumheṅ donoṅ ṭaraḥ pārā kā isti'māl karnā chāhiye, khā,o aur malo jab tak ki muṅh na lāwe.*

do whatsoever you please with me, for I have great confidence in your prescriptions,	*jo āp chāheṅ so kareṅ ki mujhe āp ke nuskhoṅ kā baṛā 'itiḳād hai.*
I shall send you some medicines; and you are to take them in the evening according to my instructions,	*maiṅ tumko kuchh dawā,eṅ bhej-dūṅgā; aur jis ṭaraḥ kahūṅ usī ṭaraḥ shām ko unheṅ khānā.*
do not be persuaded by native doctors to take their medicines,	*yahāṅ ke ṭabīboṅ ke kahne se, unkī dawā,eṅ na khā lenā.*
I am well convinced they will do you no good, and they may do you much injury,	*mujhe yaḳīn hai, we tumheṅ fā,ida to kuchh na kareṅgīṅ; aur chāhe nuḳṣān bahut pahuṅchā,eṅ.*
Indian doctors frequently administer our medicines, but they are utterly unacquainted with them,	*Hindūstānī ṭabīb hamārī dawā,eṅ akṣar isti'māl karte haiṅ, par un se muṭlaḳ wāḳif nahīṅ haiṅ.*

Exercise.—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health.

Lesson 55.—Between a Civilian and a Sarishta-dār, or Native Official.

pray, my friend, are you somewhat versed in the revenue department?	*kyūṅ jī, tum māl ke kām se kuchh waḳif ho ki nahīṅ?*

what do they call a lease, and what its counterpart?	*paṭṭā kisko kahte haiṅ, aur ḳabūliyat kyā hai?*
have you any other names for the rate or rent adjustment of lands?	*rai aur rai-bandī kā aur koʻī nām hai?*
should you not recollect another word for the rate, then explain the nature of it in detail,	*rai kā aur koʻī nām yād na ho, tau uskā aḥwāl bayān-wār kaho.*
do the farmers pay the revenue to government by instalments or in the gross?	*māl-guzār jo haiṅ so ḳisṭbandī par sarkārī jamaʻ pahuṅchāte haiṅ yā ikaṭṭhāṅ?*
does this species of revenue come in before, or during, or after the crop?	*is ṭaraḥ kā maḥṣūl akṣar faṣl ke āge, pahuṅchtā hai yā uske bīch meṅ, yā uske pīchhe?*
does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgment?	*muʻāfī yaʻne lā-khīrāj zamīn se kuchh bhī ḥuzūr meṅ dākhil hotā hai yā nahīṅ peshkash yā tābiʻdārī kī rū se?*
who used to settle formerly the assessment of the several districts?	*parganoṅ kī tashkhīs āge kaun kartā thā?*
in what respects does the county registrar differ from the town or village clerk?	*ḳānūṅgo aur paṭwārī meṅ farḳ kyā hai?*
pray tell me the true state of what are called *shikamī* portions of a village or farm,	*mujhe ṭhīk ṭhīk kaho ki gāṅwoṅ yā chakoṅ meṅ shikamī honā kyā bāt hai?*
is any paper called a deed of abdication or rejection, and what does it imply?	*kisī kāghaz pattar kā nām bāz-nāma hai, aur uskī maʻnī kyā?*
in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?	*dar īn wilā jab kisī zamīn-dār par muḥaṣṣil chhuṭte haiṅ ṭalabāna lagtā hai ki nahīṅ, aur kis ḳadr?*
in the country does the contracting farmer or the landholder receive the sustenance money?	*mufaṣṣal meṅ mustājir ko nānkār miltī hai ki zamīn-dār ko?*
what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c., of any village?	*jis kāghaz meṅ kisī gāṅw kī zamīn, tālāb, bāghāt, siwāna, wa-ghaira kā aḥwāl likhā hūʻā ho to uskā nām kyā hai?*
they call it *muwāzina*, or boundary sketch,	*muwāzina yā raḳba-bandī kahlāte haiṅ.*

why does a servant call himself *sarkār, bābū, prabhū, khalīfa, mihtar,* &c. (all of which are honorary titles)?	*koī naukar apne taīn kyuṅ sarkār, bābū, prabhū, khalīfa, mihtar, wa-ghaira kahlātā hai?*
that he may appear a great man in the eyes of his master and of the other servants,	*is liye ki khāwind ke aur sab naukaron ke nazdīk baṛā ādmī ṭhahre.*

Exercise.—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

Lesson 56.—On Housekeeping.

butler! have you brought a *cook?*	(*khānsāmaṅ!*) *tum* (*bāwarchī*) *lāe ho?*
yes, *madam!* one has come to-day; he is present here,	*hāṅ* (*mem-ṣāhib*), *āj ek āyā hai; yih ḥāzir hai.*
can you *cook?*	*tum* (*khānā pakā-*) *sakte?*
yes, madam! I can prepare twenty or twenty-five *dishes,*	*hāṅ mem-ṣāhib, bīs pachīs* (*bartan*) *taiyār kar sakta hūṅ.*
have you any *certificates?*	*tumhāre pās* (*chiṭṭhī*) *hai?*
yes, madam! certificates from ten or twelve *gentlemen,*	*hāṅ ṣāhib, das bārah* (*sahib-logoṅ*) *kī chiṭṭhīāṅ haiṅ.*
your certificates are good; but I will not give you *such high wages* just now,	*tumhārī chiṭṭhīāṅ to achchhī haiṅ, par abhī ham* (*itnī tankhwāh*) *na deṅgīṅ.*
madam can please herself; first see my work; should it be approved, you will *of yourself give what will satisfy me,*	(*ḥuzūr mālik haiṅ*); *pahle kām dekhleṅ; pasand hogā to* (*mere peṭ ko āphī deṅgīṅ*).
I will *try you* for a month, and for that time pay you seven rupees; after that, if your work be good, I will pay you ten rupees a month.	*ek mahīne ham* (*tumhārā kām dekheṅgīṅ*), *tab tak sāt rupa,e deṅgīṅ, pīchhe kām achchhā hogā to das rupa,e deṅgīṅ.*

very well, madam! I will work,	*(achchhā ḥuẓūr), maiṅ kām karuṅgā.*
very well! then go and *take over charge* from the *cook's mate,*	*achchhā, to jāo (mash'alchī) se (kām lo).*
butler! tell this man that we want *the little breakfast* early every day, at seven o'clock, *breakfast* at eleven, *tiffin* at three, and *dinner*, in the evening, at eight o'clock,	*khāṅsāmāṅ! ise batā-do ki sawere roz sāt baje (chhoṭī ḥāẓirī), gyārah baje (baṛī ḥāẓirī), tīn baje (ṭīfan), aur shām ko āṭh baje (khānā) ham māṅgte haiṅ.*
breakfast is on the table,	*(ḥāẓirī) mez par hai.*
the curry is good, but the *cutlets are spoiled,*	*kārī to achchhī hai, par (kaṭlis bigaṛ gayā).*
if he remain a short time, he *will learn* what *kind of food* you eat,	*thoṛe din rahegā to (jān jā'egā) ki āp (kaisā khānā) khāte haiṅ.*
two *outsiders* will dine here to-day; get *whatever is required* from the market at once,	*āj (bāhar ke do ṣāḥiboṅ) kā khānā hogā; (jo chāhiye) abhī bāzār se mol le ā,o.*
bring a *roasting fowl* and some chickens,	*(kabābī murghī) aur kuchh chikan lā,o.*
the *butcher* has not brought *mutton* to-day,	*āj (būchar) (maṭan) nahīṅ lāyā.*
has not the *baker* come yet?	*roṭī-wālā ab tak nahīṅ āyā?*
make two or three *toasts,*	*do tīn (ṭosṭ) banā,o.*
the master and mistress *both dine out* to-day,	*āj ṣāḥib aur mem (donoṅ kā khānā bāhar hai).*
the *butter-man* has not come yet, and breakfast-time is *at hand!*	*makhaniyāṅ ab tak nahīṅ āyā, aur ḥāẓirī kā waḳt (āyā).*
let some one go quickly, and bring the butter *soon,*	*(ko,ī jald jā,e) aur makkhan (dauṛ-kar) lā,e.*
the *tinning* of the cooking-utensils is all off, send for the *tin-man,*	*bartanoṅ par (ḳala',ī) nahīṅ rahī, (ḳala',ī-gar) bulāo.*
the *cooking-ingredients* also are over,	*(maṣāliḥ) bhī chūk gayā hai.*
nurse! bring baby; the master is going out, and wants *to kiss* it,	*(āyā!) bābā ko lā'o ṣāḥib bāhar jātā hai, (kisī denā) māṅgtā.*
nurse, see what the *child* is doing!	*āyā, dekho (bābā) kyā kartā hai!*

tell the groom *to get the buggy ready*, the master is going out,	*sa,īs ko bolo (bagghī taiyar kare), ṣāḥib bāhar jātā hai.*
let him get the *phaeton* ready at four o'clock; we shall go out *for a drive*,	*chār baje (fiṭan) taiyār kare, ham (hawā khāne) jā,eṅge.*
groom! bring the horse quickly,	*sa,īs! ghoṛā jaldī lā,o.*
I am *saddling* it, sir!	*ṣāḥib (zīn khīṅchtā) hūṅ.*
the *captain's* horse *goes both in the saddle* and in a carriage,	*(kaptān-ṣāḥib) kā ghoṛā (zīn-sawārī bhī deta) aur gāṛī meṅ bhī lagtā.*
I always prefer *riding on horseback*,	*ham hamesha (zīn-sawārī) pasand karte haiṅ.*
this horse is very *vicious*,	*yih ghoṛā baṛā (naṭkhaṭ) hai.*
the horse has dropped a shoe; send for the *farrier*,	*ghoṛe kā na'l gir-gayā (na'l-band) ko bulā'o.*
shoe the horse,	*ghoṛe ke (na'l lagā'o).*
have the saddle *mended*,	*zīn kī (marammat karā,o).*
sweeper! sweep the place,	*(mihtar!) jhāṛū do.*
sweeper! come here; see how filthy this *room* is,	*mihtar! yahāṅ ā,o dekho yih (kamarā) kaisā mailā hai.*
madam! I have *but just swept* it; the children have *messed* it again,	*mem ṣāḥib (abhi to jhāṛ gayā thā) bābā logoṅ ne phir (mailā kar diyā).*
washerman! what sort of clothes have you brought,	*(dhobī!) tum kaise kapṛe lā,e ho?*
sir! *now-a-days* the water is dirty,	*ṣāḥib (āj-kal) pānī mailā hai.*
why don't you *clear* it with *alum*?	*tum (phiṭkirī) se kyoṅ (ṣafā) nahīṅ karte.*
I do, sir, *and yet* it remains dirty,	*sahib! (kartā to hāṅ), (phir bhī) mailā rahtā hai.*
you are very *careless*; you have not even done the *ironing* well,	*tum baṛā (sust) hai; (istrī) bhī achchhī nahīṅ kī.*
tailor! how have you sewn this?	*(darzī!) yih tum ne kaisā siyā hai?*
stitch nicely	*tum (bakhiyā achchhā lagāyā karo).*
sew the master's *shirt* soon,	*ṣāḥib kā (ḳamīṣ) jald (sī,o).*
bearer! take a letter and *post* it, and if any letters for me have arrived, bring them with you,	*berā! chiṭṭhī le jā,o (ḍāk men ḍāl ā,o), aur hamārī chiṭṭhī ā,ī hoṅ, to lete ā,o.*

I have posted the letter, sir! The *English mail* has not yet arrived; the post-master said it would arrive late today,	*ṣāḥib, chiṭṭhī ḍal-āyā (wilāyat kī ḍāk) abhī nahīṅ ā,ī, post-māsṭar kahtā thā ki āj der se āwegī.*
who is going *round* the *bungalow?*	*(baṅgle) kī (chāroṅ ṭarf) kaun ghūmtā hai?*
what gentleman's *house* is that?	*wuh kis ṣāḥib kī (koṭhī) hai?*
bring some fire and a *cheroot*,	*āg lā,o, aur (churuṭ).*
bearer! *get ready water to wash with*,	*berā (pānī lagā,o)*
see who that is coming *in a phaeton*,	*dekho to (fiṭan par) kaun ātā hai.*
it is the *major*,	*(mejar-ṣāḥib) haiṅ.*
let the gentleman come in, give him my *compliments*,	*ṣāḥib ko āne do (salām bolo).*
bring a *chair*, and some *tea* for the gentleman,	*kursī lā,o, aur ṣāḥib ke lī,e (chā) lā,o.*
tell the *peon* to remain in attendance,	*(chaprāsī) se kaho ḥāẓir rahe.*
where is the *fan-puller* gone? tell him to pull the fan.	*(pankhe-wālā) kahāṅ gayā bolo pankhā khīṅche.*
who *brought* the major's letter?	*mejar-ṣāḥib kī chiṭṭhī kaun lāyā hai?*
he is present there, sir!	*ḥuẓūr, wuh ḥāẓir hai.*
tell him to give my *best compliments* to his master,	*bolo, sāhib ko (bahut bahut salām) bolo.*
the *water-man* has not put water in the *bath-room* today,	*bhishtī ne āj (ghusl-khāne) meṅ pānī naḥīn bharā.*
give the *munshī* my compliments,	*(munshī) ko hamārā salām do.*
well, munshī! where were you yesterday?	*(munshī jī!) kal tum kahāṅ the?*
sir! there was *a great deal of rain* yesterday, *I was unable to come*,	*ṣāḥib! kal (pānī bahut) thā (ā na sakā).*
never mind!	*kuchh parwā nahīṅ.*
at what rate does grain sell now-a-days?	*āj kal (anāj kā kyā bhā,o hai?).*
wheat sells *at twenty seers*, and *grain* at twenty-two,	*(bīs ser) gehūṅ aur bā,īs ser (chanā) biktā hai.*

LESSON 57.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money: be quick	*sarkār hunḍī lejā,o aur rūpaiye jald lā,o.*
what must be done? it is now eleven o'clock,	*kyā karnā hogā? abhī gyārah baje haiṅ.*
be quick, that I may have the money in time,	*jaldī jā,o, ki mujh ko waḳt par rūpaiye milen.*
let me have it by one o'clock,	*do baje tak mere pās ḥāẓir karo.*
go to the counting-house, and speak to the head sarkār,	*daftar-khāne meṅ jākar baṛe sarkār se kaho.*
tell the sarkār to take bank notes, and pay the amount of the draft,	*sarkār se kaho ki bank-loṭ lekar hunḍī ke rūpaiye adā kare.*
the money must now be sent to Mr. ——	*rūpae abhī fulāne ṣāḥib ko bhejne hoṅge.*
request Mr. —— to order what remains to be paid in before three o'clock,	*fulāne ṣāḥib se 'arz karo, ki tīn baje se pahle bāḳī rūpae adā kareṅ.*
have you ever been to Mr. ——'s garden?	*tum kabhī fulāne ṣāḥib ke bāgh meṅ ga,e the?*
sir, I go that way every day,	*ai ṣāḥib, maiṅ har roz us rāh jātā hūṅ.*
you must go there immediately, else nothing will be done,	*tum wahāṅ isī waḳt jā,o, nahīṅ to kuchh na hogā.*
send a sarkār to hire a boat,	*sarkār ko ek kishtī kirāya karne ke liye bhejo.*
I will go to Chauringī to-day,	*maiṅ āj Chauringī jā,ūṅgā.*
go to the China Bazār, and buy a pair of globe lanterns,	*Chinā bāzār jākar do gol lālṭen mol-lā,o.*
who will collect the bills?	*kaun bil kā rūpaiya wuṣūl karegā?*

Exercise.—There was a king, who had no son; he tried many remedies and expedients, but derived no advantage whatever from them; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed: "After dissolving this in rose-water, you must drink it along with your queen; and on your having a son, you must call him *Mihr Munīr*, bestowing on him every science, and all sorts of accomplishments; but beware of marrying him against his consent." Having thus directed, he wandered away. This

divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence, they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 58.—*In continuation.*

Aghājān is clever in collecting bills	*Āghājān bil ke rupa,e wusūl karne meṅ khūb wāḳif-kār hai.*
it is very difficult to get money of such a one,	*fulāne ṣāḥib se rūpaiya milnā bahut mushkil hai.*
I have been to the bazār: sugar is now 3½ seers a rupee,	*maiṅ bāzār gayā thā, chīnī ab fī rūpaiya sāṛhe tīn ser hai.*
it will be better to wait a few days, and then buy the cloth,	*thoṛe din ṣabar karke kapṛā mol lenā bihtar hai.*
of what use are such people? they know nothing of business,	*aise ādmī kis kām ke haiṅ? we kuchh kām nahīṅ jānte.*
I understand business—I am not easily imposed upon,	*maiṅ kārbār jāntā hūṅ, mujhe fareb denā āsān nahīṅ.*
raisins are six seers for a rupee,	*kishmish fī rūpaiya chha ser hai.*
buy about one thousand rupees' worth,	*hazār ek rūpaiye kī mol le lo.*
there is no understanding the bazār prices,	*bāzār kā nirkh ṭhīk ma'lūm nahīṅ ho-saktā.*
in Calcutta, the bazār rate is scarcely for two hours alike,	*Kalkatte men bāzār kā nirkh do ghaṛī eksāṅ nahīṅ rahtā.*
I made a deposit; to-morrow I shall see them weighed,	*maiṅ ne bai'āna diyā hai, kal chīzeṅ wazn karūṅgā.*
see that you are not imposed upon,	*khabardār, tum fareb na khānā.*
have you compared them with the sample? do they agree?	*tum ne usko namūne se milāliyā hai? wuh milte haiṅ?*
two or three packages are superior,	*do yā tīn baste sab se bihtar haiṅ.*
go and procure a pass for the things that are ready,	*jo jo chīzeṅ taiyār haiṅ, jā,o, aur unke wāsṭe rawanna le-ā,o.*

Exercise.—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him:—"You must manage to catch this fawn

alive,—surround it on all sides; if we thus get it, so much the better; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 59.—*In continuation.*

get a boat, and send them on board the ship,	*ek kishtī kirāya karke unheṅ jahāz par bhej-do.*
sir, the captain's sarkār said the goods cannot be shipped to-day,	*ai ṣāḥib, kaptān ke sarkār ne kahā, ki āj jahāz meṅ ye chīzeṅ lad na sakeṅgīṅ.*
don't mind what the sarkār says, but mind what I say,	*sarkār jo kahtā hai use mat māno, maiṅ jo kahtā hūṅ use suno.*
sir, as you bid me, I am going,	*ai ṣāḥib, ap ke ḥukm se maiṅ jātā hūṅ.*
go and ask the head sarkār when the ship sails, and bring me word,	*jāo aur bare sarkār se pūchho jahāz kab khulegā, aur mujh ko khabar karo.*
piyādā, call the cashier,	*piyāde, taḥwīldār ko bulāo.*
how much was collected yesterday?	*kal kitnā rupiyā jamā' hūā thā?*
keep the money by you, don't pay away any,	*rūpaiye apne pās rakho us se kuchh kharch mat karo.*
what is the discount on the Company's paper in the bazār?	*bāzār meṅ Kampanī ke kāghaz par kyā baṭṭā lagtā hai?*
if you purchase the Company's paper of six per cent. interest, the discount is two rupees six annas; if you sell, it is two rupees eight annas,	*agar tum chha rupa,e seṅkṛe sūd kā Kampanī kā kāghaz kharīdo to do rupa,e chha āne baṭṭā lagegā, aur jo becho to ḍeṛh rupiyā.*
take these four thousand rupees, with what money has been received for bills, and buy Company's paper,	*yih chār hazār rūpaiye aur tamassuk ke rūpaiye saṅ lejākar Kampanī kā kāghaz mol lāo.*
send these letters as directed.	*ye chiṭhiyāṅ thikāne ke muwāfiḳ bhej-do.*

Exercise.—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs." He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 60.—*In continuation.*

bring those goods in carts from the custom-house,	*parmiṭ-ghar se we chīzeṅ gāṛiyoṅ meṅ le ā,o.*
you must attend to everything,	*tumheṅ sab bātoṅ kī fikr karnī paṛegī.*
put the godown No. 2 into order, and see that there is no damage,	*dūsre nambar kā godām durust karo, aur dekho kuchh nukṣān na hone pā,e.*
if you don't look to everything, who else will?	*agar tum sab chīzoṅ kī khabardārī na karoge, to kaun karegā?*
I am going out, let me see everything ready when I come back,	*maiṅ bāhar jātā hūṅ, khabardār, ki jab maiṅ lauṭkar ā,ūṅ to sab chīzeṅ taiyār pā,ūṅ.*
darbān, are the counting-house sarkārs come?	*darbān, daftar-khāne ke sarkār sab ā,e haiṅ?*
who is at work in the iron-factory?	*luhār ke kārkhāne meṅ kaun kām kartā hai?*
sir, nobody is yet come,	*ai ṣāḥib, ko,ī abhī tak nahīṅ āyā.*
how is this? not yet come! what time of day do they mean to come?	*yih kaisā hai? we abhī tak nahīṅ ā,e—wuh kis waḳt ānā chāhte haiṅ?*
this is the case every day, and therefore Mr. ——'s work is not yet done,	*har roz yihī ḥāl hai, isī wāsṭe fulāne ṣāḥib kā kām abhī tak nahīṅ ho chukā.*

when they come to-day, we will settle this business,	*jab we āj āweṅge, to ham unse yih bāt samajh leṅge.*
Mr. —— is speaking to me daily about this work,	*fulāna ṣāḥib har roz is kām ke liye mujhe kahtā hai.*
when they come, send them to me,	*jab we āweṅ to unko mere pās bhej do.*

Exercise.—The sage remarked, "Well, this was not your visiting-day here, pray tell me on what account you have come." They replied, "Worshipful saint, there is a princess named *Badar Munīr;* we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you." He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munīr* is more lovely than the ladies of his palace, or they fairer than she." To this the fairies agreed, and, having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munīr.* The instant that *Mihr Munīr* discovered that angel's face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

LESSON 61.—*In continuation.*

how long are those Europe goods to lie at the custom-house?	*kabtak we wilāyatī chīzeṅ parmiṭ-ghar meṅ paṛī raheṅgīṅ?*
sir, without an invoice to know what they are, how can I bring them?	*ai ṣāḥib, baghair chalān kyūṅkar asbāb khalāṣ kar lāne saktā hūṅ?*
different sorts of goods pay different rates of duty,	*har ek chīz kā judā judā maḥṣūl hai.*
by opening the boxes and seeing their value, you will be able to understand,	*un ṣandūkoṅ ke kholne, aur ḳīmat dekhne se, tum ma'lūm kār-sakoge.*
sir, I cannot myself open the packages,	*ai ṣāḥib, maiṅ akelā baste khol nahīṅ saktā.*
in opening the packages, the goods may be injured.	*basta kholne se shāyad chīzeṅ kharāb ho jāweṅ.*
sarkār, take the invoice and go directly,	*ai sarkār, chalān lekar isī wakt wahāṅ jāo.*
sir, I am going; please to give me the invoice,	*ai ṣāḥib, maiṅ jātā hūṅ, chalān mujhe dījiye.*

at two o'clock the custom-house officer came and opened the boxes,	*do baje parmiṭ-ghar ke ṣāḥib ne ākar ṣandūḳ khulwā,e.*
when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you,	*jab maiṅ sab chālanoṅ par ṣaḥīḥ kar chukūṅgā to sarkār ko naḳl karne ko dūṅgā; phir tumhāre pās bhej dūṅgā.*
kirānī, copy these, and give them to the sergeant,	*ai kirānī, naḳl karke piyāde ke ḥawāle kar-do.*
call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,	*luhār ko bulākar, ṣandūḳ khulwākar, asbāb ki ti'dād aur ḳīmat chālān ke muṭabiḳ karke pher band-karo.*

Exercise.—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him go away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 62.—*In continuation.*

sergeant, when you have signed your name, give them to the cashier,	*ḥawaldār, jab apnī talāshī kī saḥīḥ kar-chuko, to taḥwīldār ko do.*
the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,	*ḳhazāṅchī ne sab ṣandūḳ kī ajnās tafrīḳ karke, har eḳ chīz kā maḥṣūl judā judā lagākar jam' likh-dī.*
taking the invoice, I had to go again, and show it to the head officer,	*wuhī chalān lekar phir parmiṭ-ke ṣāḥib ke ḥuzūr meṅ jānā hūā.*

having done all this, it had struck four o'clock, and the custom-house was shut,	*yihī karte karte chār baj-gaʼe, tab parmiṭ-ghar band hūʼi.*
the next day I delivered the invoice to the officer,	*dūsre roz maiṅ ne chalān lekar ṣāḥib ko soṅp-diyā.*
having examined the value of the articles, and their duty, he signed it,	*sab asbāb kī ḳīmat aur maḥṣūl jāṅchkar us ne ṣaḥīḥ kī.*
afterwards paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,	*taḥwīldār ko maḥṣūl dekar, aur rawāna lekar, ṣandūḳoṅ ko wahāṅ se ḳhalāṣ karwākar mazdūroṅ ke sir par liwālāʼe.*
sarkār, I will not give a kaurī to the custom-house people or the chaukīdār at the wharf,	*ai sarkār, maiṅ parmiṭ-ke aur ghāṭ ke ādmiyoṅ ko inʼām meṅ ek kauṛī nahīṅ dūṅgā.*
sarkār, why did you not go to the police-office and get a pass?	*ai sarkār, tum thāne ko jākar ḳhalāṣī-nāma kyūṅ nahīṅ likhwā lāʼe?*

Exercise.—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, "Alas, *Badar Munīr!*" again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: "Please your reverence, why is our prince thus distracted?" "Ask himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign, why are you thus beside yourself?"

LESSON 63.—*In continuation.*

sir, what can I do? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,	*ai ṣāḥib, maiṅ kyā karūṅ? do tīn din se mujhe furṣat nahīṅ; aur kachahrī meṅ jāne se kām tamām nahīṅ hotā.*

If I don't go myself, nothing is done,	*baghair mere jāne ke kuchh nahīṅ hotā.*
sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained,	*ai khudāwand, pāṅch din guzre ki ḥuzūr ne likhā thā, ki kal Paṭne ko chīzeṅ rawāna hoṅgīṅ, aur abtak khalāṣī-nāma nahīṅ milā.*
how can they go? they can't be sent without a pass,	*we kyoṅkar jā sakte haiṅ? we pās baghair bhijwā,ī nahīṅ jā saktīṅ.*
is the order for screws gone to Kāshīpūr factory?	*Kāshīpūr ke luhār-khāne meṅ pech banāne ko ḥukm bhejā gayā hai?*
they promised to send them to-day,	*unhoṅ ne āj bhejne kā wa'da kiyā hai.*
if they don't come this evening, you go there before gun-fire,	*agar we āj shām tak na āweṅ to tum top ke āge jānā.*
for want of these screws the bales of cotton are lying loose,	*in pechoṅ ke na hone se, sārī rū,ī ke baste khule paṛe haiṅ.*
no one knows when the vessel will sail,	*ma'lūm nahīṅ jahāz kab khulegā.*
have you collected the bills I gave you yesterday?	*kyā tum un tamassukoṅ kā rupiya wuṣūl karchuke, jo maiṅ ne kal tumheṅ diye the?*
sir, I have given in the money for all you gave me,	*khudāwand, jitne fardeṅ tamassuk kī āpne bande ko ḥawāle kīṅ thīṅ, sab kī rūpaiya lā diyā hai.*

Exercise.—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, "Alas, *Badar Munīr!*" In short, they placed him in the pālkī, and conveyed him with fear and trembling to the king, to whom they stated the matter so: "May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him

in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 64.—*In continuation.*

do you know where Najamuddīn is?	*tum jānte ho Najamuddīn kahāṅ hai?*
sir, I heard he is not coming to-day; his brother says he has a fever,	*ṣāḥib, maiṅ ne sunā hai ki wuh āj nahīṅ āwegā; us ke bhā,ī ne kahā ki us ko tap ā,ī hai.*
how does he mean to do his work? he has a fever daily,	*wuh kyūṅkar naukarī karegā? us ko har roz tap ātī hai.*
was the cloth examined yesterday, and placed to Muhammad Ali's account?	*kal kapṛoṅ kā nirkh daryāft kar Muḥammad 'Alī ke nām meṅ jam'-kharch kiyā gayā hai, yā nahīṅ?*
sir, it is entered in the waste-book, not in the ledger,	*ṣāḥib āj jāṅkar kī bahī meṅ likhā gayā hai, lekin khāte meṅ mundarij nahīṅ hu,ā.*
why so, if he objects to the brokerage, how is it to be settled?	*aisā kyūṅ hū,ā? agar wuh dallālī kī dastūrī kā'uzr rakhtā hai to kyūṅkar muḳarrar hogā?*
sir, I will thank you to settle it with him; he does not mind us in the least,	*ai ṣāḥib, āp us ke sāth yih bāt muḳarrar faiṣala kareṅ; wuh hamāri bāt kuchh bhī nahīṅ māntā.*
make out the account of what cloth he has purchased up to this time,	*jo kapṛā is wakt tak us ne mol liyā hai us kā ḥisāb karo.*
balance the account, leaving out the cloth bought yesterday,	*kal kā kapṛā amānat rakhkar, aglā ḥisāb karo.*
the account ought not to remain unbalanced,	*mīzān diye baghair ḥisāb paṛā na rahne denā chāhiye.*

Exercise.—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty, he returned, "O, my dear father, the only specific I want is *Badar Munīr;* possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not,

indeed." He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is dispatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

LESSON 65.—*In continuation.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,	*ḥisāb shāl, rūmāl, aur bāfta waghaira kā, jo ṭhahar gayā thā, sab bebāk ho gayā.*
there is nothing else due to him; if you please to compare Dr. and Cr. you will see,	*us kā aur kuchh bāḳī nahīṅ; agar āp jam' o kharch kī muḳābala kareṅ to ma'lūm kareṅge.*
Pānchū sarkār, what are you doing? see that the accounts are correct,	*ai Pāṅchū sarkār, kyā karte ho? dekho ki ḥisāb kitāb meṅ ghalaṭī na ho.*
I am afraid there are errors in Captain Leyden's last year's account,	*mujhe shakk hai ki Kaptān Leden ṣāḥib ke sāl-guzashte ke ḥisāb kitāb meṅ ghalṭiyāṅ haiṅ.*
I can't make out what sugar, coffee, sugarcandy, and raisins have been purchased,	*maiṅ nahiṅ ma'lūm kar saktā ki kitnī shakar, aur ḳahwa, aur miṣrī, aur kishmish kharīdī gaī hai.*
sir, here is nothing without a written order; the accounts agree with what is written,	*ṣāḥib, baghair taḥrīrī ḥukm ke yahāṅ kuchh nahīṅ hai; ḥisāb taḥrīr se miltā hai.*
that's not what I mean. I say it's not clear what belongs to each account,	*yih merā maṭlab nahīṅ. Maiṅ kahtā hūṅ ki har ek ke ḥisāb meṅ kitnā hogā, yih ṣāf ma'lūm nahīṅ hotā.*
sir, there is no fear about that —I have by me the accounts of sales and purchases,	*ṣāḥib, us kā kuchh andesha nahīṅ—mere pas kharīd aur ſarokht ke ḥisab haiṅ.*

tell me what is the amount of Captain Robinson's account —what quantity and kind of articles,	*kaho ki Kaptān Rābinsan ṣāḥib ke ḥisāb kā jumla aur miḳdār, wa ḳism ajnās ki kyā haiṅ.*

Exercise.—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munīr's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus : "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munīr's* hand for your son *Mihr Munīr*, to which I have consented : it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better : you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 66.—*In continuation.*

sir, wait a moment, the articles had on the 4th instant are not entered,	*ṣāḥib, zarra ṣabr kījiye, ajnās tārīḫ chauthī māh ḥāl kī darj ḥisāb nahīṅ haiṅ.*
Mr. Smith will sail to-morrow ; is his account ready?	*Ismiṭ ṣāḥib kal jahāz par charheṅge; unkā ḥisāb taiyār hai?*
it is here, sir ; the amount due from him is 56,411 rupees,	*maujūd hai, ṣāḥib, un par 56,411 rūpaiya nikaltā hai.*
give me the account ; I will go on board the ship, settle it, and get the money,	*ḥisāb mujhe do, maiṅ jahāz par jāūṅgā aur raf' karke rūpaiya wuṣūl karuṅgā.*
you come with me, then I shall have no trouble in explaining,	*tum mere sāth chalo, to mujhe ḥisāb ke samjhāne meṅ kuchh dikkat na hogī.*
Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,	*Kudrat-Ullā, jāṅkar bahī, aur roz nāmcha, aur ḥisāb bahī, ma' bechne kī bahī ke le āo.*

show me the amount of what is due to and from each of the shopkeepers,	*dekhāo ki har ek dūkāndār ka kyā denā yā us se kyā pānā hai.*
it appears to me all the accounts are in confusion,	*mujhe ma'lūm hotā hai, ki sab ḥisāb meṅ khalal hai.*
sarkār, are all my things ready?	*sarkār, merī sab chīzeṅ taiyār haiṅ?*
sir, the sarkār has taken money for them; no doubt they will be here by two o'clock,	*ai ṣāḥib, sarkār unke liye rūpaiya legayā hai; aur muḳarrar do baje tak chīzeṅ yahāṅ pahuṅcheṅgīṅ.*
when they come, send them immediately to Nayā Ghāt,	*jab we āweṅ usī dam Naye Ghāṭ par bhej denā.*
it is now high water, I can't wait longer,	*ab bhāṭhā hai, maiṅ aur ṭhahar nahīṅ saktā.*

Exercise.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: "I will set out on such a day to celebrate the auspicious marriage of *Mihr Munīr;* in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.

HINDŪSTĀNĪ MANUAL.

PART II.

A PRACTICAL AND PHRASEOLOGICAL VOCABULARY,

ENGLISH AND HINDŪSTĀNĪ.

THE following copious selection of phrases will be found to answer two distinct purposes: 1st, To exercise the student in readily turning into Hindūstānī every possible variety of English expressions; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindūstānī word or words in each sentence corresponding to the English word printed in italics, is included within a parenthesis, This plan of a vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

A.

abandoned—absent.

The crew *having abandoned* the ship, had run away,	*jahāzī* (or *mallāḥ*) *jahāz ko* (*chhoṛkar*) *bhāg-gaye the.*
He does not *abate* me one pice,	*mujhe wuh ek paisā nahīṅ ghaṭātā.*
Abide with me a few days,	*mere sāth chand roz* (*raho*).
He possesses great *ability*,	*wuh khūb* (*ḳābilīyat*) *rakhtā hai.*
He is an *able* man,	*wuh* (*lāyiḳ*) *ādmī hai.*
Are you *able to do* this?	*tum yih* (*kar-sakte ho*)?
I have been *absent* ten days,	*maiṅ das roz se* (*ghair-ḥāzir*) *hūṅ.*

We ought to *abstain* from committing evil,	*hameṅ chāhiye ki badī se (bāz raheṅ).*
It is *absurd* to speak thus,	*aisā kahnā ('abaṣ) hai.*
Take as much as you please; I have *abundance,*	*mere pās (kaṣrat) se hai; jis ḳadr chāho lo.*
That is an *Abyssinian slave,*	*wuh (Ḥabshī ghulām) hai.*
He goes *to an academy* daily,	*wuh (madrase ko) har roz jātā hai.*
Do you *accede* to what I propose, or not?	*jo maiṅ kahtā hūṅ, tum us ko (ḳabūl karte ho) yā nahīṅ?*
I still retain my Hindūstānī *accent,*	*maiṅ abtak Hindūstānī zabān kā (lahja) rakhtā hūṅ.*
The book you sent me *was acceptable,*	*tum ne jo kitāb mujhe bhejī wuh mere (pasand ā,ī).*
He immediately *accepted* my offer,	*us ne fi-l-faur merī bāt (ḳabūl ki).*
Except you *accompany* me, I will not go,	*tumhāre (hamrāh liye) baghair maiṅ nahīṅ jāne kā.*
I *was not able to accomplish* my wishes,	*maiṅ apnī murād (ḥāṣil na kar-sakā).*
Have you an *account* with him?	*us ke sāth kuchh (ḥiṣāb kitāb) rakhte ho?*
He is accused of robbing his master,	*ustād kī chīz churāne kī (tuhmat us par hai).*
Accustom yourself to read and write,	*likhne paṛhne kā (rabṭ karo).*
This fruit is very *acid,*	*yih phal bahut (khaṭṭā) hai.*
He has many *acquaintances,*	*us ke bahut (āshnā) haiṅ.*
I am *acquainted* with all,	*maiṅ sab se (wāḳif hūṅ).*
He *has acquired* great knowledge,	*us ne bahut 'ilm (ḥāṣil kiyā hai).*
He has been tried and *acquitted,*	*ba'd taḥḳīḳāti muḳaddama wuh (rihā kiyā gayā).*
A good *action* deserves our praise,	*nek (kām) lā,iḳ ta'rīf ke hotā hai.*
He is exceedingly *active* in that business,	*wuh us kām meṅ nihāyat (chālāk) hai.*
The angel of God expelled *Adam and Eve* from paradise,	*khudā ke firishte ne (Ādam o Ḥawā ko) firdaus se nikāl-diyā.*
The *angel of death* seizes upon all men,	*(malak-ul-maut) sab ādmiyoṅ ko giriftār kartā hai.*
He has received an *addition* to his salary,	*us kī tankhwāh kā (iẓāfa) hu,ā hai.*

Pray can you tell me his *address?*	*az rāhi mihrbānī āp uskā (patā) batā sakte haiṅ.*
To-day's meeting *is adjourned* till Monday next,	*āj kī mahfil, Pīr ke roz tak (mauḳūf* or *multawī rahī).*
Let us first *adjust* this matter,	*pahle ham is amr kā (taṣfiya kareṅ).*
This is *admirable* writing,	*yih khaṭṭ bahut (achchhā) hai.*
I greatly *admire* him for his great learning,	*maiṅ us ke kamāl 'ilm ke liye use bahut pasand kartā hūṅ.*
I do not *admit* of what you say,	*tumhārī bāt maiṅ nahīṅ (ḳabūl kartā).*
May a stranger *be admitted?*	*ghair shakhṣ (dākhil ho saktā hai)?*
A school has been opened for *adult* persons,	*ek madrasa (nau jawānoṅ) ke liye jārī hū,ā hai.*
Can you advance me this sum?	*mujhe itnā rūpaiya (peshgī de sakte ho)?*
The enemy *had advanced* as far as Dihlī,	*dushman Dihlī tak (pahuṅch gayā thā).*
Of what *advantage* will that be to me?	*wuh mere kis (fā,ide) kā hogā?*
She has long been in *adversity,*	*wuh muddat se (muṣībat) meṅ giriftār hai.*
You had better *advertise* the sale,	*bihtar hai ki tum nilām kā (ishtihār do).*
What is your *advice* in this affair?	*is kām meṅ tumhārī kyā (ṣalāḥ) hai?*
Do you think it *advisable* to do so?	*tumhāre nazdīk aisā karnā (munāsib) hai?*
He *affected* a great show of kindness,	*is ne ẓāhirā baṛī khāṭir-dārī (dikhlā,ī).*
This history is *affecting,*	*yih ḳiṣṣa (dard-āmez) hai.*
He shows great *affection* for the people,	*wuh logoṅ se bahut (dostī) rakhtā hai.*
He *affirmed* this to be a certain fact,	*us ne (iḳrār kiyā) ki yih sach hai.*
He on hearing the news became greatly *afflicted,*	*wuh khabar sunke bahut (āzurda hū,ā).*
They have suffered great *affliction,*	*unhoṅ ne bahut (ranj) uṭhāyā.*
I *am afraid* to go there,	*maiṅ wahāṅ jāne se ḍartā hūṅ.*
I cannot *afford* to give so much monthly wages,	*itnā mahīnā maiṅ nahīṅ (de saktā).*

Pray *afford me your assistance,*	*ba rāhi mihrbānī (merī madad kījiye).*
I do not wish to *affront* him,	*maiṅ us ko (nā-rāẓ karnā) nahīṅ chāhtā.*
Her *age* is not more than ten years,	*us kī ('umr) das baras se ziyāda nahīṅ hai.*
Do you know who is his *agent?*	*tum jānte ho us kā (gumāshta) kaun hai?*
Standing before the court, he began to be much *agitated,*	*'adālat meṅ khaṛe hone par wuh bahut (kāṅpne) lagā.*
I agree to what you say,	*jo tum kahte ho so maiṅ (ḳabūl kartā hūṅ).*
His company is very *agreeable,*	*us kī ṣuḥbat nihāyat (dilchasp) hai.*
What *agreement* had you with him?	*us se tum ne kyā (iḳrār) kiyā thā?*
The *air* of this country is very unfavourable,	*is mulk-kī (hawā) bahuṭ nāmuwāfiḳ hai.*
Alas! it is all true,	*(afsos,) sab sach hai.*
The two are perfectly *alike,*	*donoṅ bi-l-kull (yaksāṅ) haiṅ.*
I saw an *alligator* in the Ganges,	*maiṅ ne ek (magar) Gangā meṅ dekhā.*
Allow me to go with you,	*apne sāth mujhko chalne (do).*
He made me an *allowance* of ten rupees,	*us ne mujh ko das rūpaiye (dastūrī) dī.*
Have you got this year's *almanac?*	*tumhāre pās is sāl kī (jantrī) hai?*
I have not yet learned the *alphabet,*	*ab tak maiṅ ne (alif-be) sīkhī nahīṅ.*
Speak *aloud,* that I may hear you,	*(buland āwāz-se) kaho ki maiṅ sunūṅ.*
What *alteration* shall I make?	*maiṅ kyā (tabdīl karūṅ)?*
It is now done, and *can't be altered,*	*ab wuh ho chukā aur (tabdīl nahīṅ ho saktā).*
He has *amassed* great wealth,	*us ne bahut daulat (jam' kī hai).*
The bill will *amount* to 500 rupees,	*ḥisāb kī jam' pān sau rupiyā (hogī).*
What is the *amount* of your bill?	*tumhāre ḥisāb kī kyā (jam') hai?*
I was *amazed* at the amount,	*ḥisāb kī jam' dekhkar mujhe (ta'ajjub hū,ā),*
Amuse yourself awhile in the garden,	*thoṛe 'arṣe tak bāgh meṅ (dil bahlā,o).*
Dihlī is an *ancient* city,	*Dihlī (ḳadīm) shahr hai.*

Does this make you *angry?*	*kyā tum is se (ghuṣṣe) hote ho?*
Do you know this *animal's* name?	*tum is (jānwar) kā nām jante ho?*
Can you give an *answer* to this question?	*is sawāl kā (jawāb) de sakte ho?*
This *will answer my purpose,*	*is se (merā ijrā,e kār hogā).*
I am very *anxious* to get there,	*wahāṅ pahuṅchne ke liye maiṅ bahut (mutafakkir) hūṅ.*
I have not seen him *anywhere,*	*maiṅ ne use (kahīṅ) nahīṅ dekhā.*
He made no *apology* for his misconduct,	*us ne apne fi'l-i-bad kā kuchh ('uzr) na kiyā.*
He *made an appeal* to Government,	*us ne sarkār meṅ (apīl kī).*
He will *not appear* personally in this business,	*wuh khud īs kām meṅ (zāhir na howegā).*
It *appears* to me very strange,	*mujh ko baṛā ta'ajjub (ma'lūm hotā hai).*
He made an *application* to the judge,	*us ne ḥākim se ('arz) kī.*
His goods will be *appraised* and sold,	*us kī chīzeṅ (ḳīmat tajwīz hokar) bechī jāweṅgīṅ.*
I *apprehend* you have made a mistake,	*maiṅ (samajhtā hūṅ) ki tum ne khaṭā kī hai.*
He *was apprehended* and put into prison,	*wuh (giriftār hokar) muḳaiyad hū,ā.*
He has *appropriated* all his property to this purpose,	*us ne apnī sārī daulat is kām ke liye (makhṣūṣ kī hai).*
Do you *approve* of what I say?	*jo maiṅ kahtā hūṅ, so tum (pasand karte ho)?*
He teaches the Bengālī, Sanskrit, Hindūstānī, Persian, and *Arabic* languages,	*wuh Banglā, Saṅskrit, Hindūstānī, Fārsī aur ('Arabī) sikhātā hai.*
There are five *arches* in the veranda,	*barāmde meṅ pāṅch (miḥrāb) haiṅ.*
This is an *arduous* undertaking,	*yih baṛā (mushkil) kām hai.*
Let us *argue* the point together,	*ham bāham is bāt par (mu bāḥaṣa kareṅ).*
He uses very strong *arguments,*	*wuh (dalā,il) ḳawī lātā hai.*
I am now learning *arithmetic,*	*fi'l ḥāl maiṅ (ḥisāb) sīkhtā hūṅ.*
The king was at the head of his *army,*	*bādshāh apne (lashkar) kā peshwā thā.*
He was *arrested* for debt by Bābū Rā,e Chandar,	*Bābū Rā,e Chandar ne usko ḳarz ke wāste (giriftār kiyā).*

Have you heard the news of his *arrival?*	*tum ne us ke (panuñchne) kī khabar sunī?*
I am not acquainted with that *art,*	*maiṅ us (hunar) se wāḳif nahīṅ hūṅ.*
They are very *artful,*	*we baṛe (ḥīle-bāz) haiṅ.*
They deal in various *articles,*	*we har ḳism kī (chīzoṅ) kī tijārat karte haiṅ.*
Has he repaired the carriage *as* I told him?	*(muwāfiḳ) mere kahne ke usne gāṛī kī marammat kī hai?*
Let us now *ascend* the mountain,	*ab ham pahāṛ par (chaṛheṅ).*
Ask him what is his name,	*us se (pūchho) ki tumhārā nām kyā hai?*
To whom does that *ass* belong?	*wuh kiskā (gadhā) hai?*
The people of the villages *assembled,*	*gāṅwoṅ ke ādmī (jam' hū,e).*
I saw a great *assembly* of people,	*maiṅ ne ādmiyoṅ kī baṛī (jamā'at) dekhī.*
I *assent* to your proposal,	*maiṅ tumhārī bāt (ḳabūl kartā hūṅ).*
He *asserted* that it is so,	*us ne (kahā) ki yih aisā hai.*
We ought to *assist* each other,	*hameṅ chāhiye ki ek dūsre kī (madad kareṅ).*
Why do you *associate* with evil company?	*bad ṣuḥbat meṅ kyoṅ (rahte ho)?*
I *assure* you there is no danger in that matter,	*(yaḳīn rakho) us mu'āmale meṅ kuchh khaṭra nahīṅ hai.*
Assuredly this is true,	*(yaḳīnan) yih sach hai.*
He manifested great *astonishment* on his part,	*us ne apnā ṣihāyat (ta'ajjub) ẓāhir kiyā.*
Are you acquainted with the *science of astronomy?*	*tum ('ilmi hai,at) meṅ dakhl rakhte ho?*
How shall I *atone* for this conduct?	*hamārī is taḳṣīr kā (kafāra) kis ṭarah ho saktā hai?*
The enemy's cavalry *attacked* us,	*dushman ke sawāroṅ ne ham par (ḥamla kiyā).*
He *never attempted* to learn,	*is ne sīkhne meṅ kuchh (koshish na kī).*
Let us *attend* to our studies,	*ham sabaḳ par apnā (dil lagā weṅ).*
I have received notice to *attend* the court at ten o'clock,	*mujhe kachahrī meṅ das baje ḥāẓir hone kī iṭṭilā' milī hai.*
Your *attendance* there is required,	*wahāṅ tumhārī (ḥāẓirī) ẓarūr hai.*

She *pays attention* to learning,	*wuh paṛhne meṅ* (*dil lagātī*) *hai.*
Do you mean to attend the *auction?*	(*nīlām*) *meṅ āp jā,oge?*
I believe the information is *authentic,*	*maiṅ is khabar ko* (*sach*) *jāntā hūṅ.*
Who is the *author* of this book?	*is kitāb kā* (*muṣannif*) *kaun hai?*
By whose *authority* do you do this?	*tum kis ke* (*ḥukm*) *se yih kām karte ho?*
There is no end to his *avarice,*	*us kā* (*lālach*) *lā-intihā hai.*
He is extremely *avaricious,*	*wuh baṛā* (*bakhīl*) *hai.*
What is the *average* of attendance at your school?	*tumhāre maktab kī* (*ausaṭ*) *ḥāzirī kyā hai?*
I cannot *avoid* going,	*maiṅ jāne se* (*bāz*) *nahīṅ rah saktā.*
Awake me early in the morning,	*taṛke mujh ko* (*jagā-do*).
I was not *aware* of this,	*maiṅ is se* (*wāḳif*) *na thā.*
How inexpressibly *awful* is the state of those who despise God!	*jo log khudā ko ḥaḳīr jānte haiṅ, un kā ḥāl kaisā hī* (*haulnāk*) *hai!*
He is *awkward* at his work,	*wuh apne kām meṅ* (*anāṛī*) *hai.*
This is an *awkward* circumstance,	*yih* (*be-ḍhab*) *mājarā hai.*
Bring an *axe,* and chop this wood,	(*kulhāṛī*) *lā,o, aur is lakṛī ke ṭukṛe karo.*

B.

Is he still a *bachelor?*	*kyā wuh abtak* (*kuṅwārā* or *mujarrad*) *hai?*
What has he got on his *back?*	*uskī* (*pīṭh*) *par kyā hai?*
Put this money in the *bag,*	*is rūpaiye ko* (*thailī*) *meṅ bharo.*
The soldiers departed this morning with their *baggage,*	*sipāhī āj fajr apnā* (*asbāb*) *lekar kūch kar-ga,e.*
Are you willing to become *bail* for him?	*tum us kī* (*ẓāmnī*) *dene ko rāẓī ho?*
What is the *balance* of my account?.	*mere ḥisāb kā kyā baḳāya hai?*
Open the *bale* of cotton,	*rū,ī kā* (*tāṅgar*) *kholo.*
That vessel has come *in ballast,*	*wuh jahāz* (*khālī*) *āyā hai.*
We may now *banish* our fears,	*ab ham dahshat* (*dūr kareṅ*).
They are *bankers* in Calcutta,	*we Kalkatte meṅ* (*ṣarrāf*) *haiṅ.*

He is lately become a *bankrupt*,	*wuh thoṛe dinoṅ se (dewāliyā) ho gayā.*
We sat on the *bare* ground,	*ham (khālī) zamīn par baiṭhe.*
You have made a bad *bargain*,	*tum (saude) meṅ ṭhagā,e ga,e.*
This dog *barks* at everybody,	*yih kuttā sab par (bhauṅktā hai).*
I have sold my 20 *barrels* of flour,	*maiṅ ne apne āṭe ke bīs (pīpe) beche hain.*
This land is entirely *barren*,	*yih zamīn bi-l-kull (ūsar) hai.*
Alas! what *base* conduct am I guilty of?	*afsos! kyā (bad) kām mujh se sarzad hū,ā?*
Bring some water in a *basin*,	*ẕarra sā pānī (ṭasht) meṅ lā,o.*
Put these things in a *basket*,	*in chīzoṅ ko (ṭokre) meṅ rakho.*
I saw numbers of people *bathing* in the Ganges,	*maiṅ ne bahut ādmiyoṅ ko Gangā meṅ (ghusl karte) dekhā.*
He *bears* this load on his head,	*wuh apne sir par yih bojh (ḍhotā hai).*
You *bore* it very patiently,	*tum ne bahut ṣabr ke sāth (bardāsht kiyā).*
I have *beaten* him twice in learning,	*maiṅ ne paṛhne meṅ us par do martaba (sabḳat ḥaṣil kī).*
The master has *thoroughly beaten* the slave,	*mālik ne ghulām ko (khūb mārā) hai.*
Is that a man or a *beast*?	*wuh insān hai yā (ḥaiwān)?*
This is a *beautiful* garden,	*yih bahut (khwush-numā) bāgh hai.*
The ship was *becalmed* four days,	*jahāz (baghair hawā ke) chār din ṭhahrā rahā.*
Beckon to him to come here,	*yahāṅ āne ko use (ishāra karo).*
He has lately *become* very proud,	*thoṛe din se wuh bahut maghrūr (ho gayā hai).*
He is ill, and confined to his *bed*,	*wuh bīmār aur (bistar) par paṛā hai.*
I have been stung by a *bee*,	*(bhaṅwar) ne mujhe daṅkmārā.*
I beg your pardon for what I have done,	*jo maiṅ ne kiyā hai (mu'āf kījiye).*
There is a *beggar* at the door,	*darwāze par (faḳīr) hai.*
I have begun to speak English,	*maiṅ ne aṅgrezī bolnā (shurū' kiyā hai).*
It has neither *beginning* nor end,	*na us kā (awwal) hai na ākhir.*
He *believes* whatever people tell him,	*jo kuchh ki log use kahte hain wuh (bāwar kartā hai).*

Does this knife *belong* to you?	*yih chhurī (tumhārī hai)?*
The ears of corn, being ripe, *bend* to the ground,	*anāj kī bāleṅ pukhta hokar zamīn par (jhuktī haiṅ).*
Has the medicine afforded you a *benefit?*	*tum ko is dawā se kuchh (fā,ida) ḥāṣil hū,ā?*
I have been three years in *Bengal,*	*maiṅ (Bangāle) meṅ tīn baras se hūṅ.*
I *beseech* you to pay attention,	*maiṅ (iltimās kartā hūṅ) ki āp tawajjuh farmāweṅ.*
He is *beset* on all sides with business,	*wuh chāroṅ ṭaraf se kām meṅ (ghirā) hai.*
I am going to the shoemaker's to *bespeak* a pair of shoes,	*maiṅ mochī kī dūkān par ek jorī jūtā (banwāne ko kahne) jātā hūṅ.*
I think it will be *best* to do so,	*mere nazdīk aisā karnā (achchhā) hogā.*
I am a poor man, be pleased to *bestow* one rupee,	*maiṅ muḥtāj hūṅ, apnī mihrbānī se ek rūpaiya ('ināyat kījiye).*
Mine is *better* than yours,	*tumhāre se merā (achchhā) hai.*
Beware of idleness and ignorance,	*sustī aur nādāni se (hushyār ho).*
Why do you *bid* me do this?	*tum kis wāsṭe mujhe yih kām karne ko (kahte) ho?*
How *big* is the book you speak of?	*wuh kitāb jis kā zikr tum ne kiyā kitnī (baṛī) hai?*
Give me your *bill,* I will pay it,	*tum apnī (ḥisāb kī fard) lā,o, maiṅ adā karūṅgā.*
Bind him hand and foot,	*us ke hāth pāṅw (bāṅdho).*
He has *bound* up the parcel,	*us ne gaṭhrī ko (kasā hai).*
What *bird* is this?	*yih kaun (chiṛiyā) hai?*
He was bitten by a jackal,	*us ko ek gīdaṛ ne (kāṭā).*
This fruit is very *bitter,*	*yih phal bahut (kaṛwā) hai.*
Am I *blameable* in this?	*kyā maiṅ is meṅ (taḳṣīr-wār) hūṅ?*
The *blame* rests only upon me,	*is kā (ilzām) mujhī ko lagtā hai.*
No, without doubt you are *blameless,*	*nahīṅ, beshakk tum (be-ḳuṣūr) ho.*
After being *bled,* he recovered,	*ba'd (faṣd khulāne) ke wuh chaṅgā ho gayā.*
I have cut my finger, see how it *bleeds,*	*maiṅ ne apnī uṅglī kāṭī, dekho kyā (khūn bahtā hai).*
By the *blessing* of God I am better,	*khudā ke faẓl se maiṅ bihtar hūṅ.*

He is now quite *blind*,	*wuh ab bi-ī-kull (andhā) hai.*
He led him *blindfold* through the city,	*wuh uskī (āṅkh band karke) use shahr meṅ liye phirā.*
He is a *blockhead*,	*wuh (aḥmaḳ) hai.*
Where there is *blossom* we expect fruit,	*jahāṅ (gul) hai, wahāṅ ummed mewe kī hai.*
This plant will soon *blossom*,	*yih darakht jald (phūlegā).*
He *blotted* the whole of his papers,	*us ne apne sāre kāghazoṅ par (siyāhī ḍāl-dī).*
Blow the dust off your book,	*apnī kitāb par se gard (phūṅk ḍālo).*
You *blunder* continually,	*tum hamesha (ghalaṭī karte ho).*
This knife is very *blunt*,	*yih chhurī baṛī (kund) hai.*
He does not suffer much pain in the *body*,	*us ke (badan) meṅ bahut dard nahīṅ hai.*
He is *bolder* than I,	*wuh mujh se (ziyāda shujā') hai.*
Fix a *bolt* on the window,	*(huṛkā) khiṛkī meṅ lagā-do.*
He wishes to have a *bond* for this amount,	*wuh in rūpaiyoṅ kā (tamassuk) chāhtā hai.*
The dog has *a bone* in his mouth,	*us kutte ke muṅh meṅ (ek haḍḍī) hai.*
I have been to the *bookseller's* shop,	*maiṅ (kitāb-farosh) kī dūkān par gayā thā.*
He was *born* before you,	*wuh tum se peshtar (paidā) hūā.*
I want some money, from whom can I *borrow?*	*mujh ko thoṛe rūpaiye kī darkār hai, kis se (ḳarz lūṅ)?*
Put this oil into a *bottle*,	*is tel ko (shīshe) meṅ rakho.*
Read to the *bottom* of the page,	*is ṣafḥe ke (nīche) tak paṛho.*
Having made a *bow*, he sat,	*wuh (salām) karke, baiṭhā.*
Bows and arrows were formerly used in war,	*tīr aur (kamān) peshtar laṛāiyoṅ meṅ isti'māl kiye jāte the.*
What shall I put in this *box?*	*is (ṣandūḳche) meṅ maiṅ kyā rakhūṅgā?*
That lady wears *bracelets*,	*wuh bībī (kaṛe) pahantī hai.*
That tree has many *branches*,	*us darakht kī bahut sī (ḍāliyāṅ) haiṅ.*
Don't you know *brass* from copper?	*tum (pītal) aur tāṅbe meṅ imtiyāz nahīṅ kar sakte?*
His soldiers are very *brave*,	*us ke sipāhī baṛe (shujā') haiṅ.*
What *bravery* have they displayed?	*unne kaisī (shujā'at) dikhlāī hai?*

The ass is *braying*,	*gadhā (reṅktā) hai.*
What is the *breadth* of that cloth?	*us kapṛe kā kyā ('arz) hai?*
Can you *break* this cocoa-nut?	*tum yih nāriyal (phoṛ) sakte ho?*
He has *broken* it in pieces,	*us ne uske ṭukre ṭukre (kar ḍālā).*
I have run to such a degree that I am out of *breath*,	*maiṅ is ḳadr dauṛā ki (be-dam) ho gayā hūṅ.*
I cannot *breathe*,	*maiṅ (dam lene) nahīṅ saktā.*
These insects *breed* in the rice,	*ye kīṛe chāwal meṅ (paidā hote) haiṅ.*
He *bred* up his children in the best manner,	*us ne apne laṛkoṅ ko bahut achchhī ṭaraḥ (tarbiyat kiyā).*
He was *bribed* to commit that wicked deed,	*yih burā kām karne ke liye use (rishwat dī gaʼī thī).*
Bricks are made of this kind of earth,	*is ḳism kī miṭṭī se (īṅṭeṅ) banti haiṅ.*
I saw both the *bridegroom* and *bride*,	*maiṅ ne (dulhā) aur (dulhan) donoṅ ko dekhā.*
He has a horse, but no *bridle*,	*us ke pās ghoṛā hai, magar (lagām) nahīṅ.*
Do you observe that *bright* star?	*us (raushan) sitāre ko tum dekhte ho?*
How *broad* shall I make this mat?	*maiṅ is chaṭāʼī ko kitnā (chauṛā) karūṅ?*
He is by trade a *broker*,	*us kā pesha (dallālī) hai.*
What colour shall I make it? black, white, red, green, *brown*, or blue?	*use kaun rang (rangūṅ)? siyāh sufed, surkh, sabz, (khākī), yā āsmānī?*
Here is a *brush*, where is the paint?	*(mū-ḳalam) maujūd hai, rang kahāṅ hai?*
These trees are beginning to *bud*,	*in darakhtoṅ meṅ (kaliyaṅ nikalne) shurū' hūʼīṅ.*
I am going to *build* a house,	*maiṅ makān (ta'mīr karāʼūṅgā).*
Are you not afraid of that *bull*?	*tum us (sāṅḍ) se nahīṅ ḍarte?*
Where shall I put this *bundle*?	*is (gaṭhrī) ko kahāṅ rakhūṅ?*
The whole *burden* rests upon me,	*tamām (bojh) mujh par hai.*
Burn this waste paper,	*is raddī kāghaz ko (jalā-do).*
They drank so much that they almost *burst*.	*unhoṅ ne itnā piyā ḳarīb thā ki (peṭ phaṭ-jāʼe).*
He *burst* open the door,	*us ne darwāza (toṛkar kholā).*

He is gone to *bury* his father,	*wuh apne bāp ko (gāṛne) gayā hai.*
He is come on *business*,	*wuh (kām) ke liye āyā hai.*
He is now very *busy*, and cannot speak to you,	*wuh is waḳt ḵhūb kām meṅ (mashgḫūl) hai, tum se bāt nahīṅ kar saktā.*
I am going to the bazar to *buy* paper,	*maiṅ kāgḫaẓ (kharīdne ko) bāzār jātā hūṅ.*

C.

That ship has lost her anchor and *cable*,	*us jahāz ka (rassā) aur langar gum ho gayā.*
This *cage* is to keep birds in,	*yih (pinjrā) chiṛiyāṅ rakhne ke liye hai.*
Where did you get that *cake?*	*yih (kulīcha) tum ne kahāṅ pāyā?*
This will be to them a great *calamity*,	*unheṅ yih saḵht (āfat) hogī.*
Have you made a *calculation* of the *cost?*	*(ḵharch) kā (andāz) kiyā hai tum ne?*
The cow and *calf* were together,	*gā,ī aur (bachhṛā) sāth the.*
The sea was quite *calm*,	*samundar bi'l kull (sākin) thā.*
Buy me two *candlesticks*,	*do (sham'dān) mere liye mol-lo.*
Where did you buy this *canvas?*	*yih (ṭāṭ) tum ne kahāṅ mol-liyā?*
He is a person of great *capacity*,	*wuh baṛī (liyāḳat) kā ādmī hai.*
Where is the ship's *captain?*	*jahāz kā (nāḵhudā) kahāṅ hai.*
He has sent me a *card* of invitation,	*us ne da'wat kā (ruḳ'a) mujhe bhejā.*
I have no *care* on that account,	*us sabab se mujh ko kuchh (fikr) nahīṅ.*
He is a *carpenter*,	*wuh (baṛha,ī) hai.*
I saw him *carrying* a load on his head,	*us ko maiṅ ne sir par bojh (lejāte) dekhā.*
Have you no *case* for your razor?	*kyā tumhāre usture kā (ḵhāna) nahīṅ hai?*
This is a very difficult *case*,	*yih baṛī mushkil (bāt) hai.*
In *cash* and notes I have 500 rupees,	*(naḳd) aur loṭ milākar mere pās pāṅch sau rūpaiye haiṅ.*
Put these things in a *cask*,	*in chīzoṅ ko (pīpe) meṅ rakho.*
Cast away this clothing,	*yih kapṛā (pheṅk do).*
He lives near the *castle*,	*wuh (ḳil'e) ke pās rahtā hai.*
This *cat* has very large claws,	*is (billī) ke baṛe baṛe panje haiṅ*

Have you seen to-day's *catalogue* of the sale?	*āj ke nīlām kī (fard) dekhī hai?*
Catch that bird,	*us chiriyā ko (pakro).*
Do you know the *cause* of this?	*tum is kā (sabab) jānte ho?*
What need of all this *caution?*	*itnī (khabardārī) kyā zarūr?*
We ought to be *cautious*, and not to give offence to any,	*ham ko chāhiye ki (iḥtiyāṭ se raheṅ), aur kisī ko azīyat na deṅ.*
When will you *cease* talking?	*kab bolnā (band karoge)?*
He is a very *celebrated* poet,	*wuh baṛā (mashhūr) shā'ir hai.*
Place this in the *centre.*	*is ko (markaz) meṅ rakho.*
This house has been built a *century*,	*yih (ek sau baras) kā ghar hai.*
I am *certain* of it,	*mujhe uskā (yaḳīn) hai.*
I have received from him a *certificate* of my capacity and good conduct,	*us se maiṅ ne ḳābilīyat aur nek chalan kā (liyāḳat-nāma) ḥāṣil kiyā hai.*
Here is plenty of *chaff*, but no wheat,	*yahāṅ (bhūsī) bahut hai, magar gehūṅ nahīṅ.*
Is this *chain* made of iron?	*kyā yih (zanjīr) lohe kī hai?*
Take a *chair*, and sit down,	*(chaukī) lo aur baiṭho.*
He writes only with *chalk*,	*wuh ṣirf (khaṛiya se) likhtā hai.*
He is gone there for *change* of climate,	*wuh āb-o-hawā kī (tabdīl) ke liye wahāṅ gayā hai.*
I must *change* my clothes,	*mujh ko kapṛe (badalnā) hai.*
His mind is *changeable*,	*wuh (talawwun-mizāj) hai.*
What *chapter* shall we read?	*ham kaun (bāb) paṛheṅ?*
He is highly *respected*,	*is kī baṛī ('izzat) hai.*
She draws pictures with *charcoal*,	*wuh (koyle) se taṣwīreṅ khainchtī hai.*
He *charges* very high,	*wuh baṛī ḳīmat letā) hai.*
They are very *charitable* to the poor,	*we gharīboṅ ke haḳḳ meṅ baṛe (mukhaiyir) haiṅ.*
He bestows a great deal in *charity*,	*wuh bahut (khairāt) kartā hai.*
That is a *charming* song,	*wuh (khwush) naghma hai.*
These articles, I think, are *cheap*,	*maiṅ in chīzoṅ ko (arzāṅ) samajhtā hūṅ.*
They *cheat* whom they can,	*we (ṭhagte haiṅ) jinheṅ ki we ṭhag sakte haiṅ.*
This *cheese* is not good,	*yih (panīr) achhchhā nahīṅ.*
I saw a hen with ten *chickens*,	*maiṅ ne ek murghī ko ma' das (chūzoṅ) ke dekhe.*

My *chief* reason for coming here was to see you,	*merā (aṣl) maṭlab yahāṅ āne se tumhārā dekhnā thā.*
I have known him since his *childhood*,	*maiṅ use (laṛakpan) se jāntā hūṅ.*
These are but *childish* employments,	*yih faḳaṭ (ṭiflāna) shaghl haiṅ.*
He has lately come from *China*,	*thoṛe din hū,e ki wuh (Chīn) se yahīṅ āyā hai.*
Why are all these *chips* here? take them away,	*yih sārā (kurkuṭ) yahāṅ kyūṅ paṛā hai? use le-jāo.*
Cut this stick with a *chisel*,	*is laḳṛī ko (rukhānī) se kāṭo.*
It was his own *choice* to do so,	*us ne apnī (raẓāmandī) se yih kām kiyā.*
Choose which of these two you please,	*in donoṅ meṅ se jise chāho (lo)*
Mix some *cinnamon* with the other spices,	*aur maṣālihoṅ ke sāth (dārchīnī) milā,o.*
They all sat in a *circle*,	*we sab (ḥalḳa) bāṅdh kar baiṭhe.*
He is now judge of *circuit*,	*ab wuh (dā,ir dā,ir) ḥajāj hai.*
They have *circulated* notices in all directions,	*unhoṅ ne har ṭaraf ishtihār (jārī kiye haiṅ).*
Has this coin been long in *circulation?*	*is sikke kā (chalan) bahut din se hū,ā hai?*
This is a curious *circumstance*,	*yih 'ajab (mājarā) hai.*
He is one of the Company's *civil* servants,	*wuh Kampanī ke (mulkī) ahlī kāroṅ meṅ se hai.*
He is *civil* to every one,	*wuh har ek se (akhlāḳ ke sāth) pesh ātā hai.*
He received us with great *civility*,	*us ne ham se sāth baṛī (tawāẓu') ke mulāḳāt kī.*
Have you any further *claim* on that gentleman's estate?	*tum us ṣāḥib ke māl par aur kuchh (da'wī) rakhte ho?*
The *claws* of that animal are very sharp,	*us jānwar ke (changul) bahut tez haiṅ.*
Bricks are made of *clay*,	*īṅṭ (miṭṭī) se bantī haiṅ.*
She is more *clever* than he,	*wuh laṛkī is laṛke se (zahīn) hai.*
The attorney has written to his *client*,	*wakīl ne apne (muwakkil) ko likhā hai.*
The *climate* of Europe is very fine,	*Faraṅgistān kī (āb-o-hawā) bahut achchhī hai.*
He was *climbing* a tree,	*wuh ek darakht par (chaṛhtā) thā.*

That child *clings* to its mother,	*wuh laṛkā apnī mā se (lipṭā rahtā hai).*
Leave your *cloak* in the hall,	*apnā (labādā) dālān-meṅ rahne-do.*
What is the time by the church *clock?*	*girje kī (ghaṛi) meṅ kyā bajā hai?*
It is near *two o'clock,*	*ḳarīb (do bajne) ke hai.*
They *clothe* the naked, and feed the hungry,	*we naṅgoṅ ko kapṛe (pahināte) aur bhūkhoṅ ko khānā khilāte haiṅ.*
There are many *clouds,* it will rain heavily,	*baṛā (abr) hu,ā hai, pānī khūb barsegā.*
Some people ride in *coaches,* others go on foot,	*ba'ze (gāṛī) meṅ sawār hote haiṅ, ba'ze paidal chalte haiṅ.*
This cloth is very *coarse,*	*yih kapṛā baṛā (moṭā) hai.*
Sweep away that *cobweb,*	*wuh (makṛī kā jālā) jhāṛ-ḍālo.*
I feel very *cold,*	*mujhe (jāṛā) bahut lagtā hai.*
A great crowd was *collected,*	*bahut ādmī (jam') hu,e.*
He is now *collector* of Hūghlī,	*wuh ab Hūghlī kā (taḥṣīldār) hai.*
Have you seen the new *college,*	*tum ne nayā (madrasa) dekhā [hai?*
What is the English name of this *colour,*	*angrezī meṅ is (rang) kā nām kyā hai?*
Take a *comb,* and comb your head,	*(kanghī) lo, aur bāl ūṅchho.*
This affords me *comfort* in my trouble,	*mere ranj meṅ yih (tasallī) detā hai.*
He *commanded* me to go instantly,	*us ne mujh ko fauraṉ jāne kā (ḥukm diyā).*
Let us now *commence* our work,	*ab ham kām (shurū' kareṅ).*
I *commend* your prudence,	*maiṅ tumhārī pesh-bīnī kī (ta'rīf kartā hūṅ).*
Calcutta is a first-rate seat of *commerce,*	*Kalkatta (saudāgarī) kā ek 'umda maḳām hai.*
He was *committed* to prison,	*wuh ḳaid-khāne meṅ (bhejā gayā).*
The *common* people speak thus,	*('awāmm) aisā kahte haiṅ.*
Communicate this to him,	*yih us se (bayān karo).*
He appears to be very *communicative,*	*wuh (ziyāda-go) ma'lūm hotā hai.*
I have no *companion,*	*merā ko,ī (sāthī) nahīṅ hai.*
I am glad to be in his *company,*	*us kī (muṣāḥabat) meṅ maiṅ bahut khuush hūṅ.*

Let us *compare* my writing with yours,	*ham apnā likhā tumhāre se (milāweṅ).*
A ship sails by the *compass,*	*(ḳuṭb-numā se) jahāz chaltā hai.*
Why act thus? have you no *compassion?*	*kyoṅ aisā karte ho? tumheṅ (raḥm) nahīṅ ātā hai?*
Are you *competent* to the work?	*tum is kām ke (lā,iḳ) ho?*
I have long *complained* of his conduct,	*maiṅ us ke af'āl kā bahut din se (shākī hūṅ).*
He is always coming with *complaints,*	*wuh hamesha (nālish) kartā ātā hai.*
He is *complete* master of this language,	*wuh is zabān meṅ (kāmil) hai.*
Sir, Mr. —— sends his *compliments* to you,	*ṣāḥib, fulāna ṣāḥib āpko (salām) kahtā hai.*
Unless you *comply,* what can I do?	*agar tum (rāẓī) na ho, to maiṅ kyā karūṅ?*
He is now *composing* a grammar,	*ab wuh ṣarf o nahw kī kitāb (taṣnīf kartā hai).*
I don't exactly *comprehend* this,	*maiṅ yih khūb nahīṅ (samajh) saktā.*
I *cannot conceal* this matter,	*is muḳaddame ko maiṅ (poshīda nahīṅ rakh saktā).*
Let us not indulge *conceit,*	*ham sab (dimāgh) na karen.*
That man is very *conceited,*	*wuh ādmī baṛā (maghrūr) hai.*
I *conceive* you are in the right.	*maiṅ (khiyāl kartā hūṅ) kī ḥaḳḳ tumhārī ṭaraf hai.*
This business does not *concern* you,	*yih kām tum se ('alāḳa) nahīṅ rakhtā.*
This has caused her much *concern,*	*isī se us kī bahut (fikr) hū,ī.*
It is time to *conclude,*	*(tamām karne) kā waḳt hai.*
This is the *conclusion* of the chapter,	*yih bāb kā (ākhir) hai.*
I saw a great *concourse* of people,	*maiṅ ne bahut ādmiyoṅ kā (jamā,o) dekhā.*
My *condition* is better than his,	*merā (ḥāl) us se bihtar hai.*
His *conduct* is to be commended,	*us kā (kām) ta'rīf ke lā,iḳ hai.*
Who will *conduct* us thither?	*wahāṅ ham ko kaun (lejā,egā)?*
I *confess* my conduct has been amiss,	*maiṅ (iḳrār kartā hūṅ) ki mere af'āl kharāb hū,e.*
I place no *confidence* in what they say,	*un ke kahne par maiṅ (i'tibār) nahīṅ kartā.*

He is now *confined* in jail,	*wuh ab bandī-khāne meṅ (ḳaid) hai.*
Is the news *confirmed* or not?	*khabar (taḥḳīḳ hū,ī) yā nahīṅ?*
You have *confused* my work,	*tum ne merā kām (darham-barham kar-diyā).*
There is no *connection* in these sentences,	*in jumloṅ meṅ kuchh (munāsa bat) nahīṅ.*
He *conquered* the whole country,	*us ne sāre mulk ko (fatḥ kiyā)*
I am not *conscious* of having said so,	*mujhe (yād) nahīṅ ki maiṅ ne aisā kahā hai.*
Do you *consent* to my proposal?	*merī bāt par tum (rāzī ho)?*
She went without my *consent*,	*wuh baghair merī (ijāzat) ke ga,ī.*
That is of no *consequence*,	*kuchh (muzāyaḳa) nahīṅ.*
I will *consider* of it,	*maiṅ use (sochūṅgā).*
The cargo of the vessel was *consigned* to him,	*jahāz kā bojhā uske (ḥawāle kiyā gayā) thā.*
His *constitution* is very strong,	*(mizāj) us kā bahut ḳawī hai.*
Let us *consult* upon this subject,	*ham is muḳaddame meṅ (mashwara kareṅ).*
How much indigo will this box *contain*?	*is ṣandūḳche meṅ kitnā nil (samā,egā)?*
Treat no one with *contempt*,	*kisī kī (ḥiḳārat) mat karo.*
I am *content* with what I have,	*jo mere pās hai us par mujhe (ḳanā'at) hai.*
They are very *contentious*,	*we bare (jhagṛālū) haiṅ.*
There is a *continual* noise in this place,	*is jagah meṅ (hamesha) shor rahtā hai.*
The Honourable Company *contracted* for the paper,	*Kampanī Bahādur ne kāghaz kā (ṭhekā liyā).*
Contrary winds detained the vessel,	*bādi (mukhālif) se jahāz chhiṅkā rahā.*
By what *contrivance* shall we go there?	*ham kis (tadbīr) se wahāṅ jāweṅge?*
Will your coming to-morrow be *convenient*?	*kal tumhārā ānā (subhitā) hogā?*
Are you fond of *conversation*?	*tum (guft-o-gū) ke shā,iḳ ho?*
Will you please to *convey* this article to him?	*āp mihrbānī se yih chīz us tak (le jā,eṅ).*
am *convinced* what you say is true,	*mujhe (yaḳīn hai) ki tumhārā kahnā rāst hai.*
Having no cook, he *cooks* for himself,	*bāwarchī na hone se wuh apnā khānā āp (pakā letā) hai.*

It is *cooler* to-day than it was yesterday, — *kal se āj (sardī) ziyāda hai.*
Please *copy* this for me, — *mihrbānī se is kī (naḳl) mere [liye kījiye.*
Buy some *cord*, and tie these things together, — *kuchh (rassī) mol-leḳar, in chīzoṅ ko ikaṭṭhā bāṅdho.*
Is there no *cork* to this bottle? — *is shīshe kā (ḍaṭṭā) nahīṅ?*
There was great plenty of *corn* last year, — *sāl i guzashte meṅ (anāj) kī bahut kasrat thī.*
Have you any *correspondence* with him? — *tumhārī (murāsalat) us ke sāth hai?*
Society here is extremely *corrupt*, — *yahāṅ ke logoṅ kī rifāḳat nihāyat (nā-kāra) hai.*
What will be the *cost* of these articles? — *in chīzoṅ kī kyā (ḳīmat) hogī?*
They live in *cottages*, — *we (jhopṛiyoṅ) meṅ rahte haiṅ.*
Move this *couch* into the other room, — *dūsre kamre meṅ is (palang) ko le-jāo.*
He *coughs* all night, — *wuh rāt bhar (khāṅstā) hai.*
He is a member of the Supreme *Council*, — *wuh suprīm (kaunsal) kā ek mimbar hai.*
Let us regard good *counsel*, — *ham nek (ṣalāḥ) māneṅ.*
Count over the money I gave you, — *maiṅ ne jo rupiye diye unheṅ (gin-lo).*
This is a *counterfeit* rupee, — *yih (khoṭa) rūpaiya hai.*
This *country* produces much *cotton*, — *is mulk meṅ bahut (rū,ī) paidā hotī hai.*
This is my *native country*, — *yih merā (waṭan) hai.*
Buy for me a *couple* of razors, — *(do) usture mere liye mol-lo.*
You possess greater *courage* than I, — *mujh se tum ziyāda (dilerī) rakhte ho.*
They are excessively *covetous*, — *we baṛe (ṭāmi') haiṅ.*
There is a *crack* in this basin, — *yih bartan (phūṭā) hai.*
This milk produces no *cream*. — *is dūdh se (malā,ī) nahīṅ nikaltī. [kiyā.*
God *created* the world, — *khudā ne dunyā ko (paidā)*
God is the *Creator* of all *creatures*, — *khudā (khāliḳ) tamām (makhlūḳāt) kā hai.*
Do you *credit* what he says? — *tum iskā kahnā (bāwar karte ho)?*
I agree to give you three months' *credit*, — *maiṅ tīn mahīne tak tumheṅ (udhār) dene ko rāzī hūṅ.*
This action does him great *credit*, — *is kām se us kī baṛī ('izzat) hai.*

His affairs are in a bad state, therefore he has called together his *creditors*,	*us kā kār-o-bār bigaṛ-gayā hai, is wāsṭe us ne apne (ḳarẓ-khwāhoṅ) ko bulāyā hai.*
Look how these lizards *creep* along the wall,	*dekho yih chhipkaliyāṅ kisṭaraḥ dīwār par (chaltī) haiṅ.*
This is called a *creeper*,	*is ko (bel) kahte haiṅ.*
What *crime* has he committed?	*us ne kyā (taḳṣīr) kī hai?*
He will *criticise* our composition,	*wuh hamāre inshā meṅ (nukta-chīnī karegā).*
That line is *crooked*,	*wuh saṭar (ṭeṛhī) hai.*
He rises when the cock *crows* in the morning,	*jab ṣubḥ ko murghā (bāṅg detā hai) tab wuh uṭhtā.*
There was a great *crowd* of people,	*wahāṅ ādmiyoṅ kā baṛā (hujūm) thā.*
They delight only in *cruelty*,	*we ṣirf be-raḥmī meṅ khush hote haiṅ.*
The birds will pick up all these *crumbs*,	*chiṛiyāṅ in sab (ṭukṛoṅ ko chun leṅge.*
He was *crushed* under the carriage-wheel.	*wuh gāṛī ke pahiye ke nīche (dab-gayā).*
What is the matter? why do you *cry out* so?	*kyā hu,ā? kyūṅ aisā (chillāte ho)?*
The length of this stick is about four *cubits*,	*is lakṛī kī lambā,ī ḳarīb chār (hāth) kī hai.*
This land is *cultivated*,	*yih zamīn (bo,ī ga,ī hai).*
They are by nature cruel and *cunning*,	*we ẕātī ẓālim aur (makkār) haiṅ.*
They drink tea out of *cups* and saucers,	*pirich (piyāle) meṅ we chā pīte haiṅ.*
I have been *cured* by that physician,	*us ṭabīb ne mujhe (achchhā kiyā).*
This is a *curious* shell,	*yih (ʿajab ṭaraḥ kī) sīpī hai.*
Are there no *curtains* to this bed?	*is chārpā,ī kī (masahrī) nahīṅ hai?*
Do you know how this *custom* arose?	*tum jānte ho yih (dastūr) kaise uṭhā.*
Have you been to the *custom-house?*	*tum (chabūtare) par ga,e the?*
You have *cut* it so that it won't write,	*tum ne usko aisā (tarāshā) ki us se likhā nahīṅ jātā.*
One and a *cypher* make ten,	*ek par (ṣifar) rakhne se das hote haiṅ.*

D.

Has the cargo received any *damage?*	*kyā jahāz ke māl meṅ kuchh (nukṣān) pahuṅchā?*
This house is very *damp*,	*yih ghar bahut (marṭūb) hai.*
They spend their time in singing and *dancing*,	*we apne auḳāt (nāchne) gāne meṅ basar karte haiṅ.*
Why are you afraid? there is no *danger*,	*tum kyūṅ ḍarte ho? kuchh (andesha) nahīṅ.*
I *dare* not do as you say,	*jaisā tum kahte ho, waisā karne kī (jur'at nahīṅ rakhtā hūṅ).*
The night was very *dark*,	*rāt bahut (andherī) thī.*
They are in gross *darkness*,	*we baṛe (andhere) meṅ paṛe haiṅ.*
What is the *date* of his letter?	*us ke ḵhaṭṭ kī kaunsī (tārīḵh) hai?*
They rise at *dawn*,	*we (nūr ke taṛke) uṭhte haiṅ.*
What time of the *day* is it?	*ab kyā (waḳt) hai?*
I saw a *dead* snake on the roadside,	*rāh ke kināre maiṅ ne (mū,ā) sāṅp dekhā.*
He is *deaf*, and can hear nothing,	*wuh (bahirā) hai, kuchh sun nahīṅ saktā.*
He *deals* honestly with everybody,	*wuh sab ke sāth diyānatdārī se (kārbār kartā hai).*
The goods you have purchased, I think, are very *dear*,	*jo asbāb āp ne ḵharīdā hai, mere nazdīk, baṛā (girāṅ) hai.*
He is very *dear* to me,	*wuh mujhe baṛā (piyārā) hai.*
A *debtor* is one who owes money,	*(ḳarzdār) wuh hai jo rūpiyā dhārtā hai.*
They only live by *deceit*,	*we (fareb-hī) se din kāṭte haiṅ.*
What is there more *deceitful* than the human heart?	*ādmī ke dil se ziyāda makkār kyā hai?*
You have been *deceived* by them,	*tum ne un se (daghā) khā,ī hai.*
Let him *decide* this question,	*wuh yih mu'āmala (faiṣal kare).*
I asked him, but he *declined*,	*maiṅ ne us se pūchhā par us ne inkār kiyā.*
That article *decreases* in value daily,	*us chīz kī ḳīmat roz-ba-roz (kam hotī hai).*
A *decree* was passed for this purpose,	*isī sabab ek (ḥukm) jārī hu,ā.*

I shall *deduct* so much from his account,	*us ke ḥisāb se maiṅ itnā (kam karūṅgā).*
Do you see any *defect* in this?	*tum is meṅ kuchh ('aib) dekhte ho?*
He made his *defence* in court,	*us ne 'adālat meṅ ('uẕr) kiyā.*
The statements of both *defendant* and plaintiff were heard,	*mudda'ī aur (mudda'ā 'alaih) donoṅ ke iẓhār sune gaʼe.*
They are not *deficient* in sense,	*we (kam-'aḳl nahīṅ haiṅ.*
She is *deformed* in person,	*us kā badan (bad-shakl) hai.*
Who *defrays* the costs of his learning?	*us ke sīkhne kā (kharch kaun (detā hai)?*
His mind is much *dejected*,	*us kā dil baṛā (gham-gīṅ) hai.*
There is much *delay* in this,	*is kām meṅ bahut (tawaḳḳuf) hai.*
This is my *deliberate* opinion,	*yih merī pakkī (tajwīz) hai.*
Her hands and feet are very *delicate*,	*uske hāth pāṅw bahut (nāzuk) haiṅ.*
This is a most *delicious morsel*,	*yīh bahut (laẕīẕ niwāla) hai.*
I was greatly *delighted* to see him,	*us ke dekhne se maiṅ bahut (khuush) hūʼā.*
The fever is so violent that he is sometimes *delirious*,	*tap aisī sakht hai ki kabhi kabhī us ko bak lag jātī hai.*
He *delivered* his brother from much distress,	*usne apne bhāʼī ko baṛī tangī se (khalāṣ kiyā).*
Did you *deliver* to him my message?	*tum ne merā paiyām us ko (pahuṅchāyā)?*
Have you any *demand* upon me?	*mujh par kuchh tumhārā (da'wā) hai?*
He *demanded* more than his due,	*us ne ḥaḳḳ se ziyāda (chāhā) [hai).*
He *denies* having said this,	*wuh is kahne se (inkār kartā*
When do you intend to *depart*?	*tum kab (jāne) kā irāda rakhte ho?*
That *depends* upon the state of my health,	*wuh merī tandurustī par (mauḳūf) hai.*
I cannot *depend* upon what he says,	*us kī bāt par maiṅ (i'timād) nahīṅ rakh-saktā.*
This is a *depository for books*,	*yih (kutub-khāna) hai.*
How *deep* is this tank?	*yih tālāb kitnā (gahra) hai?*
What *description* gave he of the place?	*us jagah kā us ne kyā (bayān) kiya?*
They *deserve* to be punished,	*we sazā ke (lāʼiḳ) haiṅ.*
I will *desire* him to do so,	*aisā karne ko maiṅ use (kahuṅgā).*

I have a great *desire* to see him,	*us ko dekhne kī mujh ko baṛī (khwāhish) hai.*
He is very *desirous* of seeing you,	*wuh tumhāre dekhne kā baṛā (ārzūmand) hai.*
He *despairs* of accomplishing his object,	*wuh apne kām ke anjām se (nā-ummed hai).*
We ought not to *despise* any one,	*ham ko na chāhiye ki kisi ko (ḥaḳīr samjheṅ).*
Your papers have been all *destroyed*,	*tumhāre kāghazāt sab (barbād ga,e).*
Do not *detain* the servant any longer,	*tum us naukar ko aur mat (aṭkā,o).*
I am *determined* to do as you recommend,	*tumhārī ṣalāḥ ke muṭabiḳ karne kā main (pakkā irāda rakhtā hūṅ).*
There is much *dew* on the grass,	*ghās par bahut (shab-nam) hai.*
He was ruined by playing at *dice*,	*wuh (pāsā) khelne se tabāh hū,ā.*
See if this word is in the *dictionary*,	*dekho to ki yih lafẓ (lughat) meṅ hai.*
What sort of *diet does he use?*	*wuh kaisī (ghiẕā khātā hai)?*
What is the *difference* between the two?	*in donoṅ meṅ kyā (farḳ) hai?*
People are of *different* opinions on the subject,	*is muḳaddame meṅ ādmiyoṅ kī (mukhtalif) rā,eṅ haiṅ.*
Do you think that the English language is *difficult?*	*tum samajhte ho ki angrezī zabān (mushkil) hai?*
Dig up this jungle,	*is jangal ko (khod-ḍālo).*
It requires only *diligence*,	*faḳaṭ (koshish) darkār hai.*
They are *diligent* scholars,	*we (miḥnatī) shāgird haiṅ.*
Her eyes are become *dim* through age,	*buṛhāpe se us kī āṅkh (dhundhlī) ho ga,īṅ.*
He *dines* at one o'clock,	*ek baje (khānā khātā hai).*
I must go now, it is *dinner* time,	*mujhe ab jānā chāhiye (khāne) kā waḳt hai.*
This is the *direct* road to Calcutta,	*yih Kalkatte ko (sīdhī) rāh hai.*
Please *direct* me where to find him,	*āp mihrbānī se (batlā-dījiye) ki maiṅ us ko kahāṅ pā,ūṅ.*
I will attend to your *directions*,	*maiṅ āp kā (irshād) bajā lā,ūṅgā.*
This road is very *dirty*,	*yih rāṅ baṛī (ghalīẕ) hai.*
If you act thus, it will be to your *disadvantage*,	*agar tum aisā karo to tumhārā baṛā (nuḳṣān) hogā.*

On that account it is very *disagreeable*,	*is bā'iṣ wuh bahut (nā-pasand) hai.*
They have *disagreement*,	*un meṅ (nā-muwāfaḳat) hai.*
They *disagree* with one another,	*we ek dūsre ke (mukhālif) haiṅ.*
I was much *disappointed*,	*maiṅ bahut (nā-ummed) hū,ā.*
He is now able to *discharge* his debts,	*wuh ab is ḳābil hai ki apnā ḳarz (adā kare).*
This army is without *discipline*,	*yih be (ḳā,ida) fauj hai.*
The custom is now *discontinued*,	*wuh dastūr fi'l ḥāl (mauḳūf) hai.*
What you say *discourages* me,	*tumhāre ḳaul se hameṅ (yās [hotī) hai.*
Come, let us hold a *discourse*,	*āo, ham tum (guft-o-gū) kareṅ.*
I have not as yet *discovered* the thief,	*maiṅ ne āj tak chor ko na (nikālā).*
That is an important *discovery*,	*wuh bahut 'umda (ījād) hai.*
He has ability, but wants *discretion*,	*us ko liyāḳat hai; lekin (imtiyāz) nahīṅ rakhtā.*
Let us not use *disguise*,	*ham sab (ḥīla) na kareṅ.*
To do so would be a *disgrace* to us,	*aisā karne meṅ hamārī (be 'izzatī) hogī.*
They are very *dishonest*,	*we bare (khā,in) haiṅ.*
I *dislike* their company very much,	*maiṅ un kī ṣuḥbat se bahut (nā-khwush hūṅ).*
The king *dismissed* the courtiers,	*bādshāh ne darbāriyoṅ ko (rukhṣat kiyā).*
I cannot *disobey* his orders,	*us kā ḥukm maiṅ (radd) nahīṅ kar saktā.*
Herein he *displays* great talent,	*is meṅ us kī barī isti'dād (ẓāhir hotī).*
They became much *displeased*,	*we bahut (nā-khwush hū,e).*
Can you *dispose* of these goods for me?	*tum ye chīzeṅ hamāre liye (bech) sakte ho?*
What is the *dispute* between you two?	*tum donoṅ meṅ kyā (ḳaziya) hai?*
Why are you *dissatisfied*?	*tum kyoṅ (nā-rāz) ho?*
The sun *dissolves* the snow,	*sūraj barf ko (galātā hai).*
Cannot you *dissuade* him from doing so again?	*tum use samjhākar kyā nahīṅ rok sakte, ki wuh phir aisā na kare?*
What *distance* is the city of Murshidābād from this place?	*shahr Murshidābād yahāṅ se kitnī (dūr) hai?*
The frog, having *distended* her belly, at last perished,	*meṅḍkī apne peṭ ko (phulākar), ākhir mar-ga,ī.*

His articulation is clear and *distinct*,	*us kā talaffuẓ bahut ṣāf aur (ṣaḥīḥ) hai.*
Tell me the name of this *distemper*,	*is (marẓ) kā nām batāo.*
I cannot *distinguish* these two letters,	*in donoṅ ḥarfoṅ meṅ maiṅ (imtiyāz) nahīṅ kar saktā.*
She is now in great *distress*,	*ab wuh bahut (lāchārī) meṅ hai.*
This is their *diversion*,	*yih un kā (tamāshā) hai.*
A *dividend* on his estate will be paid the first of next month,	*dūsre mahīne kī pahlī tārīkh us ke māl kī (ḳisṭ) pahuṅchegī.*
Why *do* you *do* so?	*tum aisā kyūṅ (karte ho)?*
The vessel is now in *dock* repairing,	*jahāz (ghāṭ ke kināre) par marammat hotā hai.*
He is a *doctor*,	*wuh (ṭabīb) hai.*
This is very strange *doctrine*,	*yih 'ajab ṭaraḥ kī (uṣūl) hai.*
He has taken two *doses* of medicine,	*us ne do (khurāk) dawā lī.*
Double this string, and then it will do,	*is rassī ko (dohrā karo), to kām kī hogī.*
Is this paper *double*?	*kyā yih (dohrā) kāghaz hai?*
It is *doubtful* if he will come,	*us ke āne na ane meṅ (shakk) hai.*
How can one horse *drag* such a load?	*ek ghoṛā itnā bojh kis ṭarah (khaiṅch) saktā hai?*
There is a *drain* under the house,	*ghar ke nīche (morī) hai.*
Give me one *draught* of water,	*mujhe ek (ghūṅṭ) pānī pilāo.*
Make the figures, and *draw* a line,	*tum handase likho, aur lakīr (khīṅcho).*
Is there any *drawback* on these goods?	*is asbāb par kuchh (chhūṭ) hai?*
I will show you a beautiful *drawing*,	*maiṅ tum ko ek khūb-ṣūrat (taṣwīr) dikhāūṅgā.*
I thought thus in my *dream*,	*maiṅ ne (khwāb) meṅ aisā dekhā.*
He cares nothing about *dress*,	*wuh (poshāk) kī kuchh parwā nahīṅ rakhtā.*
Wait a little, he is now *dressing*,	*thoṛā ṣabr karo wuh ab kapṛe (pahintā) hai.*
He always *drives* very fast,	*wuh hamesha bahut jaldī (hāṅktā) hai.*
I heard that he is suffering from *dropsy*.	*main ne sunā ki us ko (jalandar kī) bīmāri hai.*

I *drove* a nail into the wall,	*maiṅ ne ek kīl dīwār meṅ (gāṛī).*
The *drum* is beat in the fort daily,	*ḳil'e meṅ (nakkārā) har roz bajtā hai.*
He is quite a *arunkard*,	*wuh baṛā (matwālā) hai.*
This house is exceedingly *dry*,	*yih ghar bahut (sūkhā) hai.*
Whose are these *ducks* and geese?	*ye (baṭak) aur haṅs kis ke haiṅ?*
That note falls *due* to-morrow,	*us hunḍī kī (mī'ād) kal tamām hogī.*
She is both *dumb* and deaf,	*wuh (gūṅgī) bahirī hai.*
He has learned so long, yet he is a *dunce*,	*itne din paṛhā tau bhī (be-wuḳūf) hai.*
Real and *durable* happiness is not attainable on earth,	*dunyā meṅ ḵhwushī sachchī aur (pā,edār) kisī ko milnī nahīṅ.*
Do these articles pay *duty?*	*is jins kā (maḥṣūl) lagtā hai?*
A *dwarf* is one who is little in stature,	*(baunā) wuh hai jis kā ḳadd chhoṭā ho.*
Dwell where he may, he is unhappy,	*chāhe kahīṅ (rahe) nā-ḵhwush hai.*

E.

He is *eager* to undertake the business,	*kām uṭhāne ko wuh baṛā (ārzūmand) hai.*
He shows great *eagerness* to learn,	*wuh sīkhne kī baṛī (ḵhwāhish) ẓāhir kartā hai.*
You deafen one's *ears* by your noise,	*tum aisā shor machāte ho ki jis se (kān) phaṭte haiṅ.*
In this way I can *earn* ten rupees a month,	*is ṭaraḥ se maiṅ das rūpaiye mahīna (kamā) saktā hūṅ.*
You are not in *earnest* in what you say, you only jest,	*tum (sach much) to nahīṅ kahte, faḳaṭ haṅste ho.*
I gave ten rupees *earnest* money,	*maiṅ ne das rūpaiye kā (bai'āna) diyā.*
They manufacture *earthen* ware,	*we (maṭṭī ke) bartan banāte haiṅ.*
An *earthquake* was felt lately in this neighbourhood,	*thoṛe din hū,e ki is nawāḥ meṅ (bhūchāl) hū,ā thā.*
Do you travel *east*, west, north, or south?	*(mashriḳ), maghrib, janūb, yā shimāl kā safar karte ho?*
I will set you an *easy* lesson,	*maiṅ tum ko (sahl) saḅaḳ dūṅgā.*
The tide has begun to *ebb*,	*ab (bhāṭhā) shurū' hai.*

There will soon be a *solar eclipse*,	*thoṛe din meṅ (sūraj-gahan) hogā.*
I saw him sitting on the *edge* of the river,	*maiṅ ne us ko daryā (kināre) par baiṭhā dekhā.*
Who is the *editor* of this newspaper?	*is akhbār kā (mu'allif) kaun hai?*
She has written a book on *education*,	*us ne (ṭarīqi ta'līm) par ek kitāb likhī hai.*
He has sold all his *effects*,	*us ne apnā sab (asbāb) bechḍālā.*
I gave him medicine, but it had no *effect*,	*maiṅ ne us ko dawā dī, par us kā kuchh (aṣar) na hu'ā.*
I saw a bird's nest with four *eggs*,	*maiṅ ne ek chiṛiyā kā ghoṅslā, aur chār (anḍe) dekhe.*
Give this book to your *elder* brother,	*apne (baṛe) bhā'ī ko yih kitāb denā.*
Hers is an *elegant* house,	*us kā ghar bahut (suthrā) hai.*
He is very *eloquent*,	*wuh baṛā (faṣīh) hai.*
China is a large *empire*,	*Chīn baṛā (mulk) hai.*
What is your *employment?*	*tum kyā (kām) karte ho?*
Who is your *employer?*	*tumhārā (āqā) kaun hai?*
Who will *employ* such people?	*kaun aise logoṅ ko (kām degā)?*
This house is *empty*, it has no tenant,	*yih ghar (khālī) hai, is meṅ ko'i kirāyadār nahīṅ hai.*
Enclose my letter in yours,	*merā khaṭṭ apne khaṭṭ meṅ (rakh do).*
Your former kindness *encourages* me,	*tumhārī aglī mihrbānī merī (dil-dihī kartī hai).*
This affords me *encouragement*,	*yih mujh ko (tasallī) detā hai.*
There is no *end* to his talking,	*us ke bakne kā (intihā) nahīṅ.*
I must *endeavour* to see him to-day,	*āj us kī mulāqāt kā mujhe (qaṣd) karnā chāhiye.*
This note wants your *endorsement*,	*is hunḍī par tumhārī (saḥiḥ) zarūr hai.*
The cat is the *enemy* of the mouse,	*chūhe kā (dushman) billī hai.*
He goes to work with great *energy*,	*wuh baṛe (zor) se kām kartā hai.*
I have an *engagement* this evening, and therefore cannot accept your invitation,	*merī āj kī rāt ek jagah (mihmānī) hai, is liye maiṅ tumhārī da'wat qabūl nahīṅ kar saktā.*
I have *engaged* him as my servant,	*maiṅ ne is ko naukar (rakkhā) hai.*

Have you ever been in *England?*	*tum kabhī (Inglanḍ) gaʼe ho?*
Send for an *engraver,*	*(muhr-kan) ko bulāʼo.*
I *enjoy* this season of the year,	*maiṅ is mausim kā (ḥaẓẓ uṭhātā hūṅ).*
Who will *enter* this *cave?*	*kaun is (ghār) meṅ (paiṭhegā)?*
That news is *entirely* false,	*wuh khabar (bi-l-kull) darogh hai.*
Is your writing *equal* to mine?	*tumhārā merā likhā (barābar) [hai?*
Envy is hateful,	*(ḥasad) burī chīz hai.*
He went there, but forgot his *errand,*	*wuh wahāṅ gayā, lekin apnā (paighām) bhūl gayā.*
It is incumbent on us to forsake *erroneous* opinions,	*ham ko lāzim hai ki (jhūṭhe) khiyāloṅ ko chhoṛ-deṅ.*
Do you see any *error* in this writing?	*tum is likhne meṅ kahīṅ (ghalaṭī) dekhte ho?*
They *escaped* from prison,	*we ḳaid-khāne se (bhāg-gaʼe).*
This is a matter of *especial* moment; the rest is by no means *essential,*	*yih muḳaddama (khāṣṣ) ẓarūrat kā hai, bāḳī kī kisī ṭaraḥ (ẓarūrat) nahīṅ.*
This law has lately been *established,*	*yih āʼīn thoṛe din se (muḳarrar hūʼā hai).*
He left all his *estate* to his eldest son,	*us ne sārā (asbāb) baṛe beṭe ko diyā.*
They who fear God will obtain *eternal* happiness,	*jo khudā se ḍarte haiṅ we (abad tak) khwush raheṅge.*
Draw two *even* lines,	*do khaṭṭ (barābar) kheṅcho.*
They are gone, *every* one of them,	*we (sab ke sab) gaʼe haiṅ.*
It is *evident* you are mistaken,	*ṣāf (ẓāhir) hai ki tum ghalaṭī [par ho.*
I expect to see him this *evening,*	*maiṅ āj kī (rāt) us kī mulāḳāt kā muntaẓir hūṅ.*
This is a melancholy *event,*	*yih baṛī ghamgīnī kā (ittifāḳ) hai.*
By the *evidence* produced in court, his guilt was proved,	*ʼadālat meṅ jo (gawāhī) dī gaʼī us se uskī taḳṣīr ṣābit hūʼī.*
His coming caused much *evil* to many,	*us ke āne se bahut logoṅ ko baṛī (ḳabāḥat) paṛī.*
European articles are now plentiful,	*(Vilāyatī) jins is waḳt bahut hai.*
In this world *evil* and *good* are found,	*is dunyā meṅ (badī) o (nekī) pāʼī jātī haiṅ.*
That lady is an *example* to all around her,	*wuh bībī sab bībiyoṅ ke wāste ek (namūna) hai.*

He *exceeds* every one in intelligence,	*wuh dānā,ī meṅ har ek se (baṛā) hai.*
This is most *excellent* fruit,	*yih mewa bahut (khūb) hai.*
What you propose, I think, is *exceptionable* in one particular,	*merī dānist meṅ, jo tum tajwīz karte ho, ek khāṣṣ bāt meṅ ḳābili i'tirāẓ hai.*
I will give you this in *exchange* for that,	*us ke (badle) maiṅ tum ko yih dūṅgā.*
The *exchange* is a place where merchants meet to transact business,	*(manḍī), wuh jagah hai jahāṅ saudāgar tijārat karne ko ikaṭṭhe hote haiṅ.*
I have no desire to *exchange* situations with you,	*maiṅ apnī ḥālat ko tumhāre ḥāl se (badal karne) kī khwāhish nahīṅ rakhtā.*
Let us *excite* each other to study,	*ham ek dūsre ko sīkhne kī (targhīb deṅ).*
Pray *excuse* my not having formerly written to you,	*jo maiṅ ne āge khaṭṭ na likhā yih ḳuṣūr mihrbānī se (mu'āf kījiye).*
They made many *excuses*,	*we bahut ('uẕr) lāye.*
Who is the *executor* to his estate?	*us ke māl kā kaun (waṣī) hai?*
Three men were *executed* for murder last Monday,	*ga,e dūshambe ko tīn ādmī khūn karne kī 'illat meṅ (phāṅsī diye ga,e).*
Do you *expect* to see him shortly?	*(tumheṅ ummed hai) ki use jald dekhoge?*
The king *expelled* him from the land,	*bādshāh ne usko des (nikālā diyā).*
What will be the *expense* of doing this?	*is kām karne meṅ kyā (kharch) hogā?*
House-rent is very *expensive* in Calcutta,	*Kalkatte meṅ ghar ka kirāya baṛā (girāṅ) hai.*
He has *experience* in business,	*wuh kār-o-bār meṅ (mashḳ) hai.*
If you ask, he will *explain* any part which you do not understand,	*agar tum pūchho, to jo tum na samajhte ho wuh tumheṅ (samjhā-degā).*
Much indigo was *exported* last month,	*bahut nīl pichhle mahīne meṅ (rawāna hū,ā).*
These articles are for *exportation*,	*ye asbāb (dūsre mulk ko bhejne ke liye) haiṅ.*
I don't know how this phrase is *expressed* in English,	*maiṅ nahīṅ jāntā yih bāt Aṅgrezī meṅ kis ṭaraḥ (bolī jātī) hai.*

This is the *extent* of their learning,	*un ke paṛhne kī (ḥadd) yihī hai.*
I showed you an *extract* from this letter,	*maiṅ ne is khaṭṭ kā (intikhāb) tumheṅ dikhāyā.*
This is *extraordinary* news,	*yih ('ajīb) khabar hai.*
His children are *extravagant*,	*us ke laṛke (fuẓūl-kharch) haiṅ.*
Her *eyebrows* are black,	*uskī (bhaweṅ) kālī haiṅ.*
How can you write if you shut your *eyes?*	*tum (āṅkh) band karke kyūṅkar likh sakte ho?*

F.

This is a book of *fables*,	*yih (ḳiṣṣoṅ) kī kitāb hai.*
Her *face* is *fair*,	*uskā (muṅh) khwush-numā hai.*
Formerly there was an indigo *factory* here,	*pahle yahāṅ nīl kā (kārkhāna) thā.*
Had it not been for his assistance, I should have *failed* in my purpose,	*us kī madad agar na hotī, to merā kām (anjām na) pātā.*
From fatigue and hunger they *fainted* away,	*we māndagī aur bhūkh se (ghash meṅ ā gaye).*
It is now *fair*, you can go,	*ab āsmāṅ (ṣāf) hai tum jā sakte ho.*
Have you *faith* in what they say?	*kyā tum un ke kahe par (yaḳīn) karte ho?*
He is an old and *faithful* servant,	*wuh purānā aur (īmāndār) naukar hai.*
He was killed by a *fall* from his horse,	*wuh ghoṛe se (girke) mar gayā.*
Be assured that the report is *false*,	*tum khāṭir jam' rakho ki yih khabar (jhūṭh) hai.*
He has a large *family*,	*wuh baṛā ('iyāl-dār) hai.*
So scarce was corn in that city, that it was feared there would be a *famine*,	*us shahr meṅ aisī anāj kī ḳillat thī ki sab ko khauf (ḳaḥṭ) kā thā.*
It is now cold, what need have you of a *fan?*	*ab jāṛā hai, (pankhe) kī kyā darkār?*
She has entirely *fascinated* my heart,	*us ne bi-l-kull mere dil ko (moh liyā) hai.*
Have you *fastened* the saddle on the horse?	*tum ne ghoṛe par zīn ko (bāṅdhdiyā) hai?*
Are these sheep *fat* or lean?	*kyā ye bheṛeṅ (moṭī) haiṅ yā dublī?*
He died there, leaving a widow and five *fatherless* children,	*wuh ek bewa aur pāṅch (yatīm) laṛke chhoṛkar wahāṅ mar gayā.*

I am very much *fatigued* with walking,	*maiṅ sair karne se bahut (mānda) ho gayā.*
Those things are not yet ready, whose *fault* is it?	*we chīzeṅ jo abtak taiyār nahīṅ, to kis kī (taḳṣīr) hai?*
Who is there that is *faultless?*	*kaun (be-taḳṣīr) hai?*
The wind on the river is *favourable* for going up the country,	*chaṛhā,o kī ṭaraf jāne ko daryā kī hawā (muwāfiḳ) hai.*
Pray *favour* me with your address,	*(mihrbānī karke) apne ghar kā ṭhikānā (farmā,iye).*
This little boy is my *favourite,*	*yih laṛkā merā bahut ('azīz) hai.*
We ought to *fear* God more than man,	*ham ko chāhiye ki ādmī ke banisbat khudā se ziyāda (ḍareṅ).*
I would have gone there, but I went not, from *fear* of its being too late ere I arrived,	*maiṅ wahāṅ jātā lekīn is (ḍar se) na gayā ki wahāṅ pahuṅchne meṅ der hogī.*
To-day there is a *feast* at his house,	*āj us ke ghar ek (ẓiyāfat) hai.*
This *feather* is very beautiful,	*yih (par) bahut khūb-ṣūrat hai.*
The *features* of these two are alike,	*in dono kī (shakl) miltī hai.*
He is now very *feeble;* he is unable to stir from home,	*ab wuh bahut (ẓa'īf) hai, ghar se bāhar nikal nahīṅ saktā.*
The squirrel *feeds* chiefly upon fruit,	*gilahrī khāṣṣ-kar mewa hī (khātī) hai.*
I *feel* a pain in my side, what shall I do?	*merī pahlū meṅ dard (ma'lūm hotā hai), maiṅ kyā karūṅ?*
I saw several kinds of birds, a pair of each kind, male and *female,*	*maiṅ ne bahut ḳism kī chiṛiyāṅ dekhīṅ, har har ḳism kā ek joṛā, ya'ne nar aur (māda).*
There is a *ferry-boat* at this place,	*is maḳām par ek (ḍoṅgī) hai.*
The whole soil of that country is *fertile,*	*us mulk kī sārī zamīn (zarkhez) hai.*
Go, *fetch* some fruit out of the garden,	*jā,o, bāgh se thoṛā mewa (lā,o).*
I know not if many or *few* were there,	*maiṅ nahīṅ jāntā ki wahāṅ (thoṛe) the yā bahut.*
To whom does this *field* belong?	*yih (khet) kis kā hai?*
It is better to sit still than to *fight,*	*chupke baithe rahnā (laṛne) se bihtar hai.*

This is a *figurative* mode of speaking,	*yih (majāzī) ṭaur kī guft-o-gū hai.*
File the screw,	*is peṅch ko (retī se reto).*
File these papers,	*un kāghazoṅ ko (natthī karo).*
Fill this tub with water,	*tum is kaṭhre ko pānī se (bharo).*
The *final* dividend on his estate will be paid to-morrow,	*fulāne ke māl kī (ākhirī) ḳisṭ kal dī jā,egī.*
I have lost my pen, see if you can *find* it,	*merā ḳalam kho gayā hai, dekho agar (mil sake).*
I *found* it underneath the table,	*maiṅ ne usko mez ke nīche (pāyā).*
If you do so again, you must be *fined*,	*agar phir tum aisā karoge to tum par (jurmāna karnā paṛegā).*
Help me to *finish* this letter,	*is khaṭṭ ke (tamām karne) meṅ merī madad karo.*
What is now the *first* thing to be done?	*ab pahile kyā karnā chāhiye.*
I saw some *fishermen* laying their net,	*maiṅ ne (machhu,oṅ) ko jāl ḍālte dekhā.*
He is not at all *fit* for this work,	*wuh hargiz is kām ke (lā,iḳ) nahīṅ hai.*
What day have you *fixed* upon to go there?	*wahāṅ jāne ko tum ne kaun sā din (muḳarrar kiyā hai)?*
I have seen a *flag* at the Fort,	*maiṅ ne ḳil'e meṅ ek (nishān) dekhā.*
What is the shape of the earth, round, *flat*, square, or oval?	*zamīn kī shakl kyā hai, gol, (chapṭī), chaukhūṅṭī, yā baiẓawī?*
Why do you *flatter* me so?	*tum merī is ṭarah kyoṅ (khushāmad karte) ho?*
We ought not to listen to *the words of flattery*,	*(khushāmad kī bāteṅ) hargiz na sunnā chāhiye.*
Why should we *flee*? there is no danger,	*ham kyūṅ (bhāgeṅ)? kuchh khaṭra nahīṅ.*
What flowers are these? *fling* them away,	*ye kaise phūl haiṅ? (pheṅk) do.*
Fire is produced by *flint* and steel,	*āg (chaḳmaḳ) aur fūlād se nikaltī hai.*
It is high water, the vessel will now *float*,	*jo,ār bharpūr hai, jahāz ab pānī par (chalegā).*
I saw there a *flock* of sheep,	*ek (galla) bheṛoṅ kā maiṅ ne wahāṅ dekhā.*

The *floor* of this room wants repairing,	*is kamre kī (zamīn) maram mat-ṭalab hai.*
Bread is made of *flour*,	*(āṭe) kī roṭī bantī hai.*
You must not pluck these *flowers*,	*in (phūloṅ) ko mat nocno.*
He can play upon the *flute*,	*wuh (bāṅslī) bajā jāntā hai.*
There are a number of *flies*,	*yahāṅ bahut (makkhiyāṅ) haiṅ.*
He cut the parrot's wing, lest it should *fly* away,	*us ne tote ke par kāṭ ḍāle, tā na (uṛ-jā,e).*
In the morning there is a thick *fog* here,	*is jagah ṣubḥ ko (kuhāsā) bahut hotā hai.*
Fold these things in paper,	*in chīzoṅ ko kāghaz meṅ (lapeṭo).*
You go before, I will *follow*,	*tum āge jā,o, maiṅ (pīchhe ā,ūṅgā).*
I am not at all *fond* of that fruit,	*wuh phal mujh ko kuchh nahīṅ (bhātā).*
What sort of *food* is this?	*yih kaisī (khurāk) hai?*
He is a great *fool*,	*wuh baṛā (aḥmaḳ) hai.*
To be angry without a cause is *foolishness*,	*be sabab khafā honā (nādanī) hai.*
Look at the horse's *foot*,	*ghoṛe ke (pāṅw) dekho.*
Why did you *forbid* him to come?	*tum ne use kyūṅ āne se (man') kiyā?*
The stream now runs with great *force*,	*dhār is waḳt baṛe (zor) se bahtī hai.*
He fell down and cut his *forehead*,	*wuh gir paṛā aur (peshānī) us kī kaṭ ga,ī.*
He is gone to a *foreign* country,	*wuh (pardes) gayā hai.*
She possesses much *foresight*,	*us kī baṛī (dūr-andeshī) hai.*
Who can *foretell* what will happen on the morrow?	*kaun (kah-saktā hai) ki kal kyā hogā?*
For doing this you must *forfeit* a rupee,	*aisā karne se tumheṅ ek rūpaiya (jurmāna) dena paṛegā.*
Don't *forget* to tell him what I said to you,	*jo maiṅ ne tum se kahā hai, so us se kahnā, mat (bhūl jānā).*
If he had acknowledged his fault, I should have *forgiven* him,	*agar wuh apnī taḳṣīr kā iḳbāl kartā, to maiṅ use (mu'āf kartā).*
The *form* of the *cypress-tree* is quite *straight*,	*(sarv) kī (shakl) bil-kull (sīdhī) hai.*

Which part of his letter do you think the best, the *former* or the latter?	*us ke khaṭṭ meṅ kaun ḥiṣṣa tumḥeṅ pasand ātā hai, (paklā) yā pichhlā?*
The objections you make to my plan are indeed *formidable,*	*jo i'tirāẕ tum merī tajwīz par karte ho so bahut (sakht) hai.*
Let us not *forsake* our friends in their distress,	*be-kasī kī ḥālat meṅ ham ko chāhiye ki dostoṅ ko na (chhoṛ-deṅ).*
He has made a large *fortune,*	*us ne (māl) bahut jam' kiyā hai.*
The *foundation* of the house was laid,	*ghar kī (bunyād) paṛī.*
There are *fountains* of water everywhere,	*sab jagah yahāṅ pānī ke (chashme) haiṅ.*
Whose are those *fowls* in the garden?	*is bāgh meṅ kis kī (murghiyāṅ) haiṅ?*
You are *free* to do as you please,	*tum ko koʼī (mānī' nahīṅ), jo chāho so karo.*
It is so cold to-day, I think at night it will *freeze,*	*āj aisī sardī hai shāyad ki rāt-ko (barf) paṛe.*
I have engaged the whole of this vessel's *freight,*	*is sāre jahāz kī (naul) kā maiṅ ne iḳrār kiyā hai.*
Is this *fresh* milk?	*kyā yih (tāza) dūdh hai?*
These greens are *fresh* from the garden,	*yih bāgh kī (tāzī) tarkāriyāṅ haiṅ.*
I have *frequent* opportunities of seeing it,	*is ke dekhne kā (akṣar) mauḳa' miltā hai.*
What shall I do? I have no *friend,*	*maiṅ kyā karūṅ? koʼī merā (dost) nahīṅ hai.*
I am now entirely *friendless,*	*merā is waḳt koʼī (dost nahīṅ).*
I have seen a most *frightful figure,*	*maiṅ ne baṛī baṛī (khauf-nāk) (ṣūrat) dekhī hai.*
In India the *frogs* are very large,	*Hindūstān meṅ (meṅḍak) bahut baṛe haiṅ.*
How does he manage his household affairs? is he *frugal* or extravagant?	*wuh apne ghar ke kharch meṅ kis ṭaraḥ chaltā hai? (kifāyat se), yā fuẕūl-kharchī se?*
Is this cask empty or *full?*	*yih pīpā khālī hai yā (bharā)?*
The purpose for which you sent me has been *fulfilled,*	*jis murād ke liye tum ne mujhe bhejā thā, wuh (pūrī huʼī hai).*
How soon can you *furnish* these things?	*tum ye chīzeṅ kitnī jaldī (taiyār) kar-sakte ho?*

He makes all kinds of *furniture*,	*wuh har kism kā (asbāb) taiyār kartā hai.*
We cannot see into *futurity*,	*(āyanda kī bāt) ham nahīṅ [jānte.*

G.

Gather up the crumbs,	*roṭī ke ṭukṛe (jam' karo).*
Do you expect much *gain* from this trade?	*kyā tumheṅ ummed hai ki is kār-bār se baṛā (fā,ida) uthā,oge.*
Why have you left the *garden* gate open?	*(bāgh) kā darwāza kyūṅ khulā rahne diyā?*
There are no limits to his *generosity*,	*us kī (sakhāwat) kī intihā nahīṅ.*
He is very *generous* and *gentle*,	*wuh (narm-dil) aur sakhī [hai.*
Are you acquainted with that *gentleman?*	*tum us (ṣāḥib) ko jānte ho?*
He has composed a book on *geography*,	*us ne (jugrāfiya) meṅ ek kitāb taṣnīf kī hai.*
Can you *get* me another book like that?	*mere liye us ke muwāfiḳ, dūsrī kitāb (le-ā) sakte ho?*
You have *got* many books—give me one,	*tumhāre pās bahut kitābeṅ (haiṅ), ek mujhe do.*
Do you know how to *gild* paper?	*tum jānte ho kāghaz kyūṅkar (afshān) karte haiṅ?*
He showed me a *gilt* picture-frame,	*us ne mujhe taṣwīr kā ek sunahrī ghar dikhāyā.*
He has five children, three boys and two *girls*,	*us ke pāṅch laṛke, tīn beṭe do (beṭiyāṅ) haiṅ.*
Are you *glad* or sorry on this occasion?	*tum is jihat se (khwush) ho yā nā-khwush?*
Take care, this will easily break, it is made of *glass*,	*khabardār, yih sahl meṅ ṭūṭ jā,egā, (shīshe) kā hai.*
I have bought a pair of *gloves*,	*maiṅ ne ek joṛā (dastāna) mol liyā hai.*
Tell the carpenter to *glue* these two boards together,	*yih do takhte (saresh se jorne) ko baṛha,ī se kaho.*
Is this chain made of *gold*, silver, iron, brass, or copper?	*yih zanjīr (sone), rūpe, lohe, pītal, yā tāṅbe se banī hai?*
Have the *goodness* to inform me,	*āp (mihrbānī karke) khabar kījiye.*
Every one does not know how to *govern*,	*har ek (bādshāhat karnā) nahīṅ jāntā.*
He is now *Governor* of Chandernagore,	*wuh ab Chandar-nagar kā baṛā (ḥākim) hai.*

In this province much *grain* is produced,	*is ṣūbe meṅ bahut (ghalla) hotā hai.*
Whose *grand* house is that?	*wuh kis kā (ā'līshān) makān hai?*
Sir, be pleased to *grant* me this request,	*ai ṣāḥib, jo maiṅ 'arẕ kartā hūṅ mihrbānī se mujhe (dījiye).*
I am *grateful* for your kindness,	*maiṅ āpkī mihrbānī kā (shukr-guẕār) hūṅ.*
Seeing such a school, I am much *gratified*,	*aisā maktab dekh-kar maiṅ bahut (khwush) hūā.*
The horses are *grazing* on the plain,	*ghoṛe maidān par (charte) haiṅ.*
You have done me a very *great* favour.	*āp ne mujh par (baṛī) mihrbānī kī.*
He has caused much *grief* to his father,	*us ne apne bāp ko bahut (ranj) pahuṅchāyā.*
This is a *grievous* calamity,	*yih (sakht) āfat hai.*
Grind this wheat in the mill,	*chakkī meṅ yih gehūṅ (pīso).*
What is the *ground-rent* of this house?	*is ghar kī (zamīn kā kirāya) kyā hai?*
Many flowers *grow* in the Bābū's garden,	*bābū ke bāgh men bahut phūl (hote) haiṅ.*
You have *grown* very tall since I saw you last,	*jab se maiṅ ne tumheṅ dekhā thā tum bahut (baṛh-gaye).*
Who is the *guardian* of this child?	*is laṛke kā (murabbī) kaun hai?*
Can you *guess* the meaning of what I say?	*jo maiṅ kahtā hūṅ us kā maṭlab tum (pāte) ho?*
I went without a *guide*, though I had never been that road before,	*maiṅ bidūn (rah-bar) ke gayā, agarchi āge kabhī us rāste na niklā thā.*

H.

He is in the *habit* of walking out early,	*us ko ṣubḥ ke phirne kī ('ādat) hai.*
His *hair* is white,	*uske (bāl) sufaid haiṅ.*
The house has a *hall* and three rooms,	*is ghar meṅ ek (dālāṅ) aur tīn kamre haiṅ.*
Take hold of his *hand*,	*uskā (hāth) pakaṛ lo.*
Give me a *handkerchief*,	*ek (rūmāl) mujhe do.*
The *handle* of this drawer is broken,	*is darāz kā (dasta) ṭūṭ-gayā hai.*
In his appearance he is *handsome*,	*wuh shakl meṅ (khūbṣūrat) hai.*

Do you know whose *hand-writing* this is?	*tum jānte ho ki yih kiskā (khaṭṭ) hai?*
Hang the keys upon the nail,	*khūnṭī par kunjiyāṅ (laṭkā) do.*
When did that *happen?*	*wuh kab (wāḳi' hū,ā)?*
In this world no one enjoys perfect *happiness*,	*is dunyā meṅ kisī ko kāmil (khushī) nahīṅ hai.*
They who fear God here, will be *happy* hereafter,	*jo dunyā meṅ khudā se ḍarte haiṅ wuh 'uḳbā men (khush) raheṅge.*
Is the lesson you have given me *hard* or easy?	*tum ne jo sabaḳ mujh ko diyā hai (mushkil) hai yā āsān?*
This is a great *hardship*,	*yih baṛī (sakhtī) hai.*
The *hare* is a very timid animal,	*(khargosh) bahut buz-dil jānwar hai.*
Is there any *harm* in doing this?	*kyā is kām karne meṅ kuchh (nuḳṣān) hai?*
I write in great *haste* to save the post,	*main bahut (jald) likhtā hūṅ ki āj kī ḍāk par chalā jā,e.*
They *hastened* away as fast as possible,	*we apne maḳdūr bhar bahut (jald) ga,e.*
You must try to *hasten* his coming,	*us ke (jald) āne ke liye tumheṅ sa'ī karnā hogā.*
To act in a *hasty* manner is not wise,	*(jaldī) kām karnā be-wuḳūfī hai.*
On entering the room he took off his *hat*,	*kamre ke andar āte-hī us ne (ṭopī) utār lī.*
Let us *hate* nothing but sin,	*ham siwā gunāh ke kisī se (nafrat na kareṅ).*
Have you any acquaintance with that gentleman?	*tumhārī us ṣāḥib ke sāth kuchh mulāḳāt (hai)?*
I have got a pain in my *head*,	*mere (sir) meṅ dard hai.*
His wound is now *healed*,	*is kā zakhm ab (achchhā) hū,ā hai.*
His *health* is sound,	*uskā (mizāj) durust hai.*
Here is a *heap* of papers, put them away,	*yahāṅ kāghaz kā (ḍher) hai, use ek ṭaraf rakh do.*
Hear what I say, then give an answer,	*jo jo bāteṅ maiṅ kahtā hūṅ (suno), ba'd us-ke jawāb do.*
The *heart* of man is inclined to evil,	*ādmī kā (dil) badī ḳ. ṭaraf mā,il hai.*
To-day the *heat* is very great,	*āj shiddat kī (garmī) hai.*
In *heaven* is unspeakable happiness, in *hell* unutterable woe!	*(bihisht) meṅ nā-guftanī khushī hai, aur (dozakh) meṅ aisā 'azāb jo bayān se bāhir hai.*

This box is very *heavy*, how can I carry it?	*yih ṣandūḳ baṛā (bhārī) hai, is ko maiṅ kyūṅkar lejā,ūṅgā?*
When walking, I trod upon his *heel* with my foot,	*chalne meṅ merā pāṅw us ki (eṛī) par paṛ-gayā.*
What is the *height* of this wall?	*is dīwār kī kitnī (ūṅchā,ī) hai?*
This large estate is without an *heir*,	*is bhārī milkīyat kā ko,ī (wāriṣ) nahīṅ.*
Can you afford me any *help* in this affair of mine?	*tum mere is kām meṅ kuchh (madad) kar sakte ho?*
He is very *helpless*,	*wuh bahut (lā-chār) hai.*
They live only upon *herbs*,	*we faḳaṭ (tarkārī) khā-kar jīte haiṅ.*
The crows steal, and afterwards *hide* what they can,	*kawwe, khānā churāte haiṅ, aur pīchhē jo kuchh ho saktā hai (chhipāte) haiṅ.*
There are few *hills* in Bengal,	*Bangāle meṅ (pahāṛ) bahut kam haiṅ.*
You can just give him a *hint* of this affair,	*tum is bāt kā (ishāra) use kar sakte ho.*
To go there I must *hire* a palankeen and boat,	*wahāṅ pahuṅchne keliye mujhe ek pālkī aur kishtī (kirāya) karnī hogī.*
Have you read the *history* of England?	*tum ne Inglistān kī (tārīkh) paṛhī hai?*
He *hit* me a very hard blow on the head,	*us ne baṛe zor se mere sir meṅ mukkā (mārā).*
He *holds* his pen in the left hand,	*wuh bā,eṅ hāth se ḳalam (pakaṛtā) hai.*
Make a *hole* in the ground here,	*yahāṅ zamīn meṅ (sūrākh) karo.*
It is late, let me now return *home*,	*bahut der hū,ī ab maiṅ (ghar) jā,ūṅ.*
I eat some *honey* out of the honey-comb,	*maiṅ ne makkhiyoṅ ke chhatte se (shahd) khāya.*
He has obtained much *honour*,	*us ne baṛi ('izzat) pā,ī.*
I *hope* to have an interview with you very soon,	*mujh ko yīh (ummed) hai ki jaldī tum se mulāḳāt hogī.*
This cow has no *horns*,	*is gā,e ke (sīṅg) nahīṅ.*
An *hospital* is about to be built there,	*ek (dāru-sh-shafa) wahāṅ banne ko hai.*
They show great *hospitality*,	*we baṛe (mihmān-dārī) karte haiṅ*
Bring some *hot* water,	*thoṛā (garm) pānī lē,o.*

God is ***holy***, just, and pure,	*khudā (kuddūs), aur 'ādil aur pāk hai.*
Do you know what *hour* it is?	*tum jānte ho kyā (bajā) hai?*
He is a man of a very *humane* disposition, and *humble* in his own esteem.	*wuh mizāj meṅ baṛā (raḥm-dil), shakhṣ aur apne khiyāl meṅ (ḥaḳīr) hai.*
He possesses great *humanity* as well as *humility*,	*us meṅ baṛī (admīyat) aur (faro-tanī) hai.*
I am both *hungry* and thirsty,	*maiṅ (bhūkhā) piyāsā hūṅ.*
The *hunter* is gone *a-hunting*,	*(shikārī) (shikār-ko) gayā hui.*
It *hurts* his mind to see such wickedness,	*aisī burā,iyoṅ ko dekhnā us kā dil (dukhātā hai).*

I.

I had no *idea* that you would come to-day,	*mujhe kuchh (khiyāl) na thā ki tum āj ā,oge.*
They spend their time in *idleness*,	*we (sustī) meṅ apnī auḳāt ẕā'i' karte haiṅ.*
They are *ignorant* and idle,	*we baṛe (nādān) aur sust haiṅ.*
Such a sentiment is *illiberal*,	*aisā khiyāl (kamīna) hai.*
It is not good always to associate with *illiterate* persons,	*(nā-khwāndoṅ) ke sāth hamesha ṣuḥbat rakhnā khub nahīṅ.*
How long have you had this *illness?*	*kitne din se tum ko yih (bīmārī) hai?*
There is an *image* in that temple,	*us but-khāne meṅ ek (but) hai.*
Whence arose this *imagination?*	*yih (khiyāl) kahāṅ se paidā hū,ā?*
How do you *imagine* that I should agree to this?	*tum kyūṅkar (gumān) karte ho ki maiṅ yih ḳabūl karūṅgā?*
This is of wood, in *imitation* of stone,	*yih patthar kī (mānind) lakṛī se banā,ī hai.*
You must go there *immediately*,	*tumko (fauraṉ) wahāṅ jānā hogā.*
The undertaking is likely to be attended with *immense* expense,	*ma'lūm hotā hai is kām meṅ (bahut) kharch paṛegā.*
The body is mortal, the soul *immortal*,	*jism fānī aur rūḥ (bāḳī) hai.*
They are *immovable* in their opinions,	*we apnī tajwīz meṅ (mustaḳill) haiṅ*
It is our duty to *impart* knowledge,	*'ilm kā (phailānā) ham par wājib hai.*

An upright judge will be *impartial*,	*rāstbāz ḥākim (be-ṭarafdār) hogā.*
These mountains are *impassable*, having on all sides *impenetrable* forests,	*ye pahāṛ (be-guzār) haiṅ, isliye ki un kī chāroṅ ṭaraf jangal (dushwār-guzār) haiṅ.*
Everything in this world is *imperfect*,	*jitnī chīzeṅ dunyā meṅ haiṅ sab (nāḳis) haiṅ.*
His behaviour is *impertinent*,	*is kā chāl chalan (adab se khālī) hai.*
It is very *important* to attend to this,	*bahut (ẕarūr) hai ki ham is bāt par ghaur kareṅ.*
Have you seen the exports and *imports?*	*tum ne (āmdanī) aur raftanī kā asbāb dekhā hai?*
They *impose* on whomsoever they can,	*jis se we (daghā) karne sakte haiṅ, karte haiṅ.*
They practise every kind of *imposition*,	*we sab ṭaraḥ kā (makr) karte haiṅ.*
How can I believe an *impossibility?*	*kyūṅkar maiṅ (muḥāl) ko bāwar karūṅ?*
It is *impossible* for me to comply with what you say,	*yih (mumkin nahiṅ) ki tumhāre kahne par maiṅ 'amal karūṅ.*
He is a notorious *impostor*,	*wuh (makkār) mashhūr hai.*
What he said made an *impression* on me,	*us ke kahne ne mere dil meṅ (tāṣīr) kī.*
What he tells me appears very *improbable*,	*jo wuh farmātā hai mujhe (khilāf-ḳiyās) ma'lūm hotā hai.*
To act thus would be highly *improper*, and therefore *imprudent*,	*aisā karnā az ḥadd nā-munāsib, aur is liye (behūda) hotā.*
Can you *improve* what he has written?	*jo usne likhā hai, tum use iṣlāḥ kar sakte) ho?*
Nothing *impure* will enter heaven.	*koī (nā-pāk) chīz bihisht meṅ dākhil na hogī.*
This has arisen solely from your *inattention*,	*yih ṣirf tumhārī (kam-tawajjuhī) se hū,ā hai.*
We have lately had *incessant* rain,	*thoṛe din se (lagā-tār) pānī barsā hai.*
Had this piece of wood been an *inch* longer, it would have done very well,	*yih lakṛī agar ek (inch) aur baṛī hotī, to is se kām khūb nikaltā.*
He feels no *inclination* to study,	*wuh paṛhne kī kuchh (khwāhish) nahīṅ rakhtā.*

Do you know what is his *income?*	*tum jānte ho us-kī (āmdanī) kyā hai?*
This is *incomparable* writing,	*yih (be-nazīr) khaṭṭ hai.*
Your book is *incomplete,*	*tumhārī kitāb (nā-tamām) hai.*
Will my staying here till the first of next month be any *inconvenience* to you?	*dūsre mahīne-kī pahlī tārīkh tak mere rahne se tumheṅ kuchh (taklīf) hogī?*
It will be *inconvenient* for me to wait on you to-morrow,	*kal tumhāre sāth mulāqāt karne-kā mujhe (subhītā) na milegā.*
Is what I say correct or *incorrect?*	*jo maiṅ kahtā hūṅ durust hai yā (nā-durust)?*
My family has lately been *increased,*	*thoṛe din se mere 'iyāl-aṭfāl (baṛh-gaye).*
There is a rumour of *increasing* the army,	*fauj-ke (baṛhāne)-kī khabar hai.*
They speak *indecent* language,	*we (behūda) bāt kahte haiṅ.*
He is now *independent* of any one,	*wuh bilfi'l sab se (āzād) hai.*
Is there an *index* to this book?	*is kitāb-kī (fihrist) hai?*
How long have you been in *India?*	*tum kitne dinoṅ se (Hindūstān) meṅ ho?*
This is not to be treated with *indifference,*	*yih kām aisā nahīṅ ki tum (ghaflat) karo.*
Is this an *indigenous* plant?	*yih paudhā (isī mulk-ka) hai?*
I was formerly employed in Mr. ——'s *indigo* factory,	*pahle maiṅ fulāne ṣāḥib-kī (nīl) kī koṭhī meṅ naukar thā.*
I heard of your *indisposition* last week,	*tumharī (bīmārī)-kā ḥāl maiṅ ne pichhle hafte sunā.*
I knew him from his *infancy,*	*maiṅ us ko (laṛakpan) se jāntā hūṅ.*
What do you *infer* from what he said?	*us ne jo kahā, us se tum kyā (natīja nikālte ho)?*
We must show kindness and respect to our *inferiors,* as well as superiors,	*ham ko chāhiye ki (chhoṭoṅ) ke sāth bhī mihrbānī aur adab se pesh āweṅ jaise baṛoṅ ke sāth.*
God is *infinite* in power and wisdom,	*khudā apnī qudrat aur ḥikmat meṅ (be-intihā) hai.*
We have no *influence* over them,	*un par hamārā kuchh (bas) nahīṅ.*
Is there no one here that can give me *information* concerning this?	*koī yahāṅ aisā nahīṅ jo mujhe is muqaddame-kī (khabar) de sake?*

She is very *ingenious*,	*wuh baṛī (hunar-mand) hai.*
He possesses much *ingenuity*,	*us-ke pās baṛā (hunar) hai.*
The petition was signed by every *inhabitant* of the village,	*'arzī par sab gāṅw-ke (rahne-wāloṅ) ne dast-khaṭṭ kiye.*
Their disposition is *inhuman*,	*un-kā mizāj (be-raḥm) hai.*
They delight in all kinds of *iniquity*,	*we har ṭaraḥ-ke (gunāh) karne meṅ khush haiṅ.*
I never did him the least *injury*,	*maiṅ ne use kuchh bhi (ẕarar) kabhī nahīṅ pahuṅchāyā.*
His health has been *injured* by too great exertion,	*ziyāda miḥnat karne se us-kī tandurustī meṅ (khalal āyā).*
He practises *injustice* towards all,	*wuh har kisī par (ẕulm) kartā hai.*
They are all *innocent*,	*we sab (be-gunāḥ) haiṅ.*
These animals are *inoffensive*,	*ye jānwar (mūẕī nahīṅ) haiṅ.*
An *inquest* was held yesterday on the body of a person who shot himself,	*wuh ādmī jo apne āp golī mārke mar-gayā, kal us-kī (taḥkīkāt) huī.*
What kind of an *insect* is this?	*yih kis kism-kā (kīṛā) hai?*
He is so ill that he is *insensible*,	*wuh aisā bīmār hai ki (be-hosh) hai.*
You had better *insert* this in your letter,	*bihtar hai ki tum isko apne khaṭṭ meṅ (dākhil karo).*
How very *insignificant* is man, compared to the Almighty!	*ḳādiri muṭlaḳ khudā-ke banisbat ādmī kitnā kuchh nāchīz hai.*
His words are *insincere*,	*is-kī bāteṅ (nā-rāst) haiṅ.*
They behaved in an *insolent* manner,	*wuh (gustākhī se) pesh āyā.*
He has lately become *insolvent*,	*us-kā thoṛe din se (dewālā) niklā.*
Call a person to *inspect* this cloth,	*ek ādmī ko is kapṛe-ke (jāṅchne) ko bulāo.*
The goods are all ready for your *inspection*,	*āp-ke (mulāḥaẕe)-ke wāste sab chīzeṅ taiyār haiṅ.*
I will be with you in an *instant*,	*maiṅ (ek dam) meṅ tumhāre pās āūṅgā.*
Man acts from reason, animals from *instinct*,	*ādmī' tamīz se, aur jānwar apnī (samajh) se, fi'l kartā hai.*
In Europe and Bengal are noble *institutions* for communicating knowledge,	*Yūrop aur Bangāle meṅ ta'līm ke bahut achchhe (dastūr) karār dive haiṅ.*

Can you *instruct* me in this science?	*is 'ilm meṅ tum mujhe (ta'līm de) sakte ho?*
I have *insured* that vessel for 50,000 rupīs, and I have the *insurance-policy* in my possession,	*maiṅ ne pachās hazār rūpaiye ko us jahāz-kā (bīmā) kiyā, aur (bīme-kā kāghaẕ) mere pās hai.*
She has a wonderful *intellect*,	*'ajab ṭaraḥ-kī ('aḳl) us-kī hai.*
How did you receive this *intelligence?*	*kis ṭaraḥ tum ne yih (khabar) pā,ī?*
He is an *intelligent* man,	*wuh (hoshyār) ādmī hai?*
Intemperance hurts body and mind,	*(bad-parhezī) jism aur mizāj ko muẓirr hai.*
Have you any *intention* to go to Europe?	*Yūrop jāne-kā tum kuchh (irāda) rakhte ho?*
There is no *intercourse* between us,	*hamāre tumhāre bīch kuchh (sar-o-kār) nahīṅ.*
I have no *interest* in this matter,	*is meṅ merī kuchh (gharaẕ) nahīṅ hai.*
Why should we *interfere* in that affair?	*ham kyūṅ us kām meṅ (hāth ḍāleṅ)?*
You must *interpret* what he says to me,	*jo wuh mujh se kahtā hai tumheṅ (tarjuma karnā) paṛegā.*
If you know not the language of the country, you must use an *interpreter*,	*agar tum mulk-kī bolī nahīṅ jānte ho to (mutarjim) rakhnā hogā.*
I hope, sir, I don't *interrupt* you,	*ṣāḥib, mujhe ummed hai ki maiṅ āp-kā mukhil na hūṅgā.*
Your coming here is an *interruption* to my business,	*tumhāre āne se mere kām meṅ (khalal) hotā hai.*
Shall I *introduce* you to that gentleman?	*maiṅ tum ko us ṣāḥib se (mulāḳāt) karā,ūṅ?*
He was *intrusted* with the whole business,	*us ko sārā kām (sipurd) kiyā gayā thā.*
It is said, a house will be built at Gangā Sāgar for the benefit of *invalids*,	*mashhūr hai ki Gangā-Sāgar meṅ (ẕa'īfoṅ)-ke liye ek makān banegā.*
Who *invented* this instrument?	*yīh āla kis ne (ījād) kiyā?*
The Nawāb imagined his soldiers were *invincible*,	*nawwāb ne apnī sipāh ko (ghair maghlūb) taṣawwur kiyā.*
He has given me an *invitation*,	*us ne merī (da'wat) kī.*
Where is the *invoice* of these goods?	*is asbāb-kī (fihrist) kahāṅ hai?*

His affairs are much *involved*,	*us-kā kār-o-bār (abtar) hai.*
These lines are *irregular*,	*ye saṭren (sīdhī nahīṅ).*
The Company have given permission to clear the *island* of Gangā Sāgar,	*Gangā-Sāgar-kā (jazīra) ṣāf karne ko Kampanī bahādur ne ijāzat dī hai.*

J.

The *jackal* is very cunning,	*(gīdar) baṛā syānā hotā hai.*
He is to remain in *jail* one year,	*wuh (ḳaid-khāne) meṅ ek baras rahegā.*
Is that the king's *jester?*	*kyā wuh bādshāh-kā (maskhara) hai?*
Jewels—pearls, diamonds, &c.	*(zewar) motī, hīrā, waghaira.*
Join these two boards together,	*in dono takhtoṅ ko bāham (milā,o).*
What I said was only in *joke*,	*jo maiṅ ne kahā ṣirf (hanṣī) thī.*
Bring the waste-book and *journal*,	*musauwade-kī bahī aur (roznāmcha) lā,o.*
I am now going to make a long *journey*,	*maiṅ ab dūr-kā (safar) karne jātā hūṅ.*
This news affords me great *joy*,	*is khabar se mujhe baṛī (khushī) hai.*
How can I *judge* of his character? I don't know him,	*us-ke chalan kī bābat meṅ kyā ṭhahrā,ūṅ? maiṅ to use jāntā nahīṅ.*
The (English) *judge* summed up the evidence, and the *jury* gave their verdict,	*(jajṣāḥib) ne gawāhoṅ-kī zabāṅbandī-kā khulāṣa sunāyā, aur (jūṛī) ne fatwā diyā.*
The (native) *judge* punished the delinquent,	*(ḳāzī) ne taḳṣīr-wār ko sazā dī.*
Squeeze some *juice* out of this lemon,	*is nībū se ('araḳ) nichoṛo.*
How far can you *jump?*	*tum kahāṅ tak (kūd) sakte ko?*
He is the senior, I the *junior*,	*wuh baṛā aur maiṅ (chhoṭā) hūṅ.*
God is *just* and merciful,	*khudā ('ādil) aur mihrbān hai.*
This is not *justice*,	*yih (inṣāf) nahīṅ hai.*
He says nothing in *justification* of it,	*wuh apne fi'l-kā ('uzr) nahīṅ kartā.*

K.

Keep this money for me till I want it,	*is naḳd ko mere darkār hone tak tum apne pās (rakho).*
Break this cocoa-nut, and eat the *kernel*,	*is nāriyal ko phoṛo, aur us-kā (gūdā) khā,o.*

It is sinful to *kill* animals without cause, — *kisī jānwar ko be-sabab (mārnā) gunāh hai.*
They *kindled* a fire with straw, — *unhoṅ ne payāl-kā ālā,o (banāyā).*
They showed us very great *kindness*, — *unhoṅ ne ham par baṛī (mihrbānī) kī.*
We traversed the *kingdom* of Persia, — *ham ne tamām (mulk) i Īrān kī sair kī.*
Give me a *kiss*, then fly your *kite*, — *ek (bosa) mujh ko do aur apnā (patang) uṛāne jā,o.*
This is a beautiful cat, she has two *kittens*, — *yih bahut khūb-ṣūrat billī, aur us-ke do (bachche) haiṅ.*
He fell on his *knees*, and asked pardon, — *us ne apne (zānū) ṭekkar 'afū chāhī.*
Try if you can open this *knife*, — *dekho to tum is (chhurī) ko khol sakte ho.*
Here is a *knot* in this string, loose it, — *is rassī meṅ ek (gira) hai, is ko kholo.*
What is wealth without *knowledge!* — *baghair ('ilm)-ke, daulat kyā hai!*
Do you *know* what people think of him? — *tum (jānte) ho ādmī use kaisā jānte haiṅ?*

L.

They *labour* hard for their living, — *we baṛī (miḥnat karke) apnī guzrān karte haiṅ.*
Here are fifty *labourers* employed, — *yahāṅ pachās (mazdūr) is kām meṅ mashghūl haiṅ.*
It will cost a *lakh* of rupees, — *ek (lākh) rūpaiya is-kā kharch hogā.*
Being *lame*, he walks with a stick, — *wuh (langṛā) hone-ke māre lāṭhī ṭekkar chaltā hai.*
Place this *lamp* in the hall, — *yih (chirāgh) dālāṅ meṅ rakho.*
Will you go by *land* or by sea? — *tum (khushkī)-kī rāh jā,oge yā tarī-kī?*
Where do you mean to *land?* — *tum kahāṅ (utroge)?*
Ghulām Husain is the *landlord* of this house. I am his tenant, — *Ghulām Ḥusain is ghar-kā (mālik) hai, maiṅ us-kā kirāyadār hūṅ.*
Do you speak our *language?* — *tum hamārī (zabān) bolte?*
I am overcome with *languor*, — *mujh par (māndagī) ghālib hai.*
I caught a *large* fish yesterday, — *maiṅ ne kal ek (baṛī) machhlī pakṛī.*
I saw him *last* Tuesday, — *(guzre) Mangal ko maiṅ ne us [ko dekhā.*

Why do you *laugh* without reason?	*be sabab kyūṅ (haṅste) ho?*
Is it *lawful* to do this?	*yih karnā (wājib) hai?*
Having *laid* by his profits, he became rich,	*munāfa' ko (jam') kar wuh daulat-mand ho gayā.*
Let us *lay* aside everything that is evil,	*ham ko chāhiye sāre burā,iyoṅ ko (chhoṛ-deṅ).*
They are exceedingly *lazy*,	*we nihāyat (sust) haiṅ.*
That poor man is blind, another *leads* him,	*wuh bekas andhā hai, dūsrā use (rāh batātā) hai.*
Melt this *lead* in the fire,	*is sīse ko āg meṅ (pighlā,o).*
Where does this road *lead* to?	*yih rāstā kahāṅ ko (jātā) hai?*
Don't *lean* upon the table,	*mez par (bojh) mat do.*
I saw a monkey *leap* over the fence,	*maiṅ ne ek bandar bāṛ (phāṅdte) dekhā.*
You can *learn* faster than I,	*tum mujh se jaldī (sīkh) sakte ho?*
I took a *lease* of this house for five years,	*maiṅ ne yih ghar pāṅch baras ke liye (kirāya) liyā.*
It is late, let us now take *leave*,	*der hū,ī, ham (rukhṣat) hoṅ.*
It is said he intends soon to *leave* this country,	*sunā hai, ki wuh jald is mulk ke (chhoṛne)-kā irāda rakhtā hai.*
He *led* so bad a life no one respected him,	*wuh aisī burī chāl (chalā) ki kisī ne us-kī 'izzat na kī.*
He *left* all his business to his sarkār,	*us ne sab apnā kām sarkār par (chhoṛ-diyā).*
Being lame of his right hand, he writes with the *left*,	*dāhine hāth-ke lūle hone se wuh, (bā,eṅ) hāth se likhtā hai.*
This writing is not *legible*,	*yih likhā (paṛhā nahīṅ jātā).*
He fell off his horse, and broke his *leg*,	*us ne apne ghoṛe se gir-kar apnā (pāṅw) toṛā.*
Sir, are you now at *leisure*, can I speak with you?	*ai ṣāḥib, abhī āp ko (furṣat) hai, maiṅ bāt kar saktā hūṅ?*
I am very poor, can you *lend* me a few rupees?	*maiṅ bahut lāchār hūṅ, thoṛe rūpaiye (karz de-sakte ho)?*
My wages are *less* than his,	*merā māhīnā us-ke se (kam) hai.*
Why did you *let loose* the horse?	*tum ne ghoṛe ko kis wāṣṭe (chhoṛ-diyā)?*
Let us see if we can read this book,	*(dekheṅ), is kitāb ko ham paṛh sakte haiṅ.*
The ground is quite *level*,	*yih zamīn sab (barābar) hai.*
By doing this you are *liable* to a penalty,	*yih kām karne se tum par jurmāna (lāzim) hogā.*

He is exceedingly *liberal*,	*wuh baṛā (sakhī) hai.*
They were in prison, but are set at *liberty*,	*we kaid-khāne meṅ the, lekin ab (chhūṭe) haiṅ.*
Have you seen his *library?*	*tum ne us-kā (kutub-khāna) dekhā?*
The dog *licks* water with his tongue,	*kuttā zabān se pānī (pītā) hai.*
Lift up the *lid* of this box,	*is ṣandūk-kā (ḍhaknā) uṭhāo.*
He thinks nothing of telling a *lie*,	*wuh (jhūṭh) bolne meṅ kuchh nahīṅ ḍartā.*
He *lies* down under the shade of a banian-tree,	*pīpal-ke darakht-ke sāye tale wuh (sotā) hai.*
Life is short, we ought now to prepare for eternity,	*(zindagī) kam hai, ham ko abhī fikri 'āḳibat chāhiye.*
He fell to the ground *lifeless*,	*wuh (be-jān) hokar zamīn par gir-paṛā.*
Can you *lift* this stone?	*tum is patthar ko (uṭhā) sakte ho?*
Is this package *light* or heavy?	*yih bojhā bhārī hai yā (halkā)*
Tell him to *light* a fire,	*āg (jalāne) ko use kaho.*
We must *lighten* the boat, otherwise it will sink,	*hameṅ kishtī (halkā karnā) chāhiye nahīṅ to ḍūb jā'egī.*
It *lightens* very much,	*abhī bahut (chamaktī) hai.*
I was out yesterday in a storm of thunder and *lightning*,	*maiṅ kal ṭufān aur (bijlī)-ke waḳt bāhir thā.*
My house is very much *like* yours,	*merā ghar tumhāre ghar-ke (ham-shakl) hai.*
I should *like* much to visit Europe.	*wilāyat jāne-kī mujh ko baṛī (khwāhish) hai.*
I am *limited* not to give more than one hundred rupees,	*ek sau rūpaiye se ziyāda dene kī mujh ko (parwānagī) nahīṅ.*
This cloth must have a *lining*,	*is kapṛe ko (astar) darkār hai.*
How many *links* are there in that chain?	*is zanjīr meṅ kitnī (kaṛiyāṅ) haiṅ?*
A *lion* is stronger than a tiger,	*(sher-babar) sher se ziyāda ḳawī hai.*
Her *lips* are *red*,	*uske (hoṅṭh) (lāl) haiṅ.*
Is the medicine you speak of a *liquid?*	*jis dawā-kā tum zikr karte ho wuh (patlī) hai?*
Write a *list* of the things sent to Dacca,	*jo chīzeṅ Dhāke ko gaīṅ unki (fard) likho.*
Listen to what I tell you,	*jo maiṅ kahtā hūṅ (kān dhar-kar suno).*

The translation is too *literal*,	*yih tarjuma ziyāda-tar lafẓ hai.*
Give me a *little*, I don't ask for much,	*mujh ko (ẕarrā-sā) do, maiṅ bahut nahīṅ māṅgtā.*
He is of a *lively* disposition,	*wuh khwush-ṭab' hai.*
I shall respect him as long as I *live*,	*jabtak maiṅ (jīūṅgā) us-kī ta'ẓīm karūṅgā.*
He is ill of the *liver* complaint,	*us ko (jigar)-kī bīmārī hai.*
He told me to *load* the boat with indigo,	*nāo meṅ nīl (lādne ko) mujh ko ḥukm diyā.*
Is this gun *loaded*?	*yih bandūk (bharī) hai?*
Do you know the virtue of the *loadstone*?	*tum (maknāṭīs)-kī khāṣṣīyat jānte ho?*
May I beg the *loan* of this book?	*yih kitāb (māṅge) dījiyegā?*
Tell the baker to give three *loaves*,	*roṭī-wāle se kaho, tīn (roṭiyāṅ) de.*
There is no *lock* to your box,	*tumhāre ṣandūkche meṅ (kufl) nahīṅ hai.*
Where shall we *lodge* to-night?	*āj-kī rāt ham kahāṅ (raheṅge)?*
These rooms are very *lofty*,	*ye koṭhriyāṅ bahut (ūnchī) haiṅ.*
Why do you thus *loiter* away your time?	*tum kyūṅ is ṭaraḥ ghaflat meṅ auḳāt (gaṅwāte) ho?*
How *long* is this piece of cloth?	*yih kapṛā kitnā (lambā) hai?*
How *long* shall you remain there?	*tum (kitne din) wahāṅ rahoge?*
Let me *look* through your spying-glass,	*apne dūrbīn se mujhe (dekhne) do.*
When you go to Calcutta, buy me a *looking-glass*,	*jab tum Kalkatte ko jāo to mere wāste ek (āīna) lenā.*
Try if you can *loose* (untie) this knot,	*dekho, tum yih gira (khol) sakte ho.*
The joints of this chair are very *loose*,	*is chaukī-ke joṛ bahut (ḍhīle) haiṅ.*
Take care you don't *lose* the knife I gave you,	*jo chhurī maiṅ ne tum ko dī, khabardār us ko na (khonā).*
He has met with great *loss*,	*us ko baṛā (nukṣān) hūā hai.*
He *lost* his way in coming from the city,	*shahr se āte hūe wuh rāh (bhūl-gayā).*
I purchased five *lots* at to-day's sale,	*maiṅ ne āj-ke nīlām meṅ pāṅch (gaṭhṛiyāṅ) kharīd kīṅ.*
This is the flower of the *lotus*,	*yih (kaṅwal)-kā phūl hai.*
They have no *love* for each other,	*unko āpas meṅ (maḥabbat) nahīṅ hai.*

This is a very *low* room,	*yih koṭhrī bahut (nīchī) hai.*
The price he asks is very *low*,	*wuh bahut (thoṛī) ḳīmat māṅgtā hai.*
Lower this bucket into the well,	*is ḍol ko kū,e meṅ nīche (ḍālo).*
Theirs is a *lucrative* employment,	*un-ke kām meṅ baṛā (naf') hai.*
Put this *luggage* in the boat,	*is (asbāb) ko kishtī meṅ rakho.*
He is now grown very *lusty*,	*wuh bahut (moṭā) hū,ā hai.*

M.

What is the name of this *machine?*	*is (āle)-kā nām kyā hai?*
He was bit by a *mad* dog,	*kisī (dīwāne) kutte ne use kāṭā.*
He *made me write* the letter directly,	*us ne usī waḳt mujh se khaṭṭ (likhwā-liyā).*
Having *made* a pen, he began to write,	*us ne ḳalam (banāke) likhnā shurū' kiyā.*
These are *magnificent* apartments,	*ye koṭhriyāṅ bahut ('ālishān) haiṅ.*
He has two *maid-servants*,	*us-kī do ('aurateṅ chākar) haiṅ.*
Make haste and write the letter,	*(jaldī) khaṭṭ likho.*
Who *manages* his affairs?	*uskā kām kaun (kartā)?*
We ought to love all *mankind*,	*ham ko chāhiye ki sab (banī-ādam) ko piyār kareṅ.*
He spoke to us in this *manner*,	*us ne (is ṭaraḥ) se hamāre sāth bāt-chīt kī.*
This garden needs some *manure*,	*is bāgh meṅ (pāṅs) ḍālnā ẕarūr hai.*
Show me a *map* of Bengal,	*Bangāle-kā (naḳsha) dikhā,o.*
This floor is paved with *marble*.	*yih farsh (sang-i-marmar)-kā banā hai.*
The regiment will *march* tomorrow,	*kal lashkar-kā (kūch) hogā.*
Put a *mark* on the paper that is yours,	*jo kāghaẕ tumhārā hai us par (nishān) karo.*
I have been to the *market*,	*maiṅ (bāzār) gayā thā.*
When will their *marriage* take place?	*un-kī (shādī) kab hogī?*
He is a very kind *master* (meaning *teacher* or *preceptor*),	*wuh baṛā mihrbān (ustād) hai.*
Who is the *master* (meaning *owner*) of that slave?	*us ghulām-kā (mālik) kaun hai?*
Is your *master* (meaning a European *gentleman*) at home?	*tumhārā (ṣāḥib) ghar meṅ hai?*

Call the carpenter and his *mate* now,	*baṛhaʼī aur us-ke (sāthī) abhī āne-ke liye kaho.*
How can they work without *materials?*	*baghair (sāmān)-ke we kyūṅkar kām kar sakte haiṅ?*
By what *means* can you do this?	*tum kis (tadbīr) se yih kām kar sakoge?*
I *mean* to go to Khidarpur to-morrow,	*kal merā (irāda) Khidarpūr jāne-kā hai.*
Measure this cloth,	*is kapṛe ko (nāpo).*
This is a kind of *measure*,	*yih ek ḳism (paimāʼish)-kī hai.*
Meet me at Maulavī Sa'īd's house to-morrow,	*kal Maulavī Sa'īd-ke ghar meṅ mujh se to (mulāḳāt) karo.*
I am reading a book of *memoirs*,	*maiṅ (tazkire)-kī ek kitāb paṛhtā hūṅ.*
Make a *memorandum* of this,	*is-kī ek (yād-dāsht) banāʼo.*
I have a bad *memory*,	*merā (hāfiza) bahut burā hai.*
Tell the carpenter to *mend* this box,	*is ṣandūḳ-kī (marammat karne ko) baṛhaʼī se kaho.*
We ought ever to be *merciful*,	*ham ko (raḥm) karnā hamesha munāsib hai.*
This is an article of *merchandise*,	*yih māl (tijārat)-kā hai.*
He is now a *merchant* in Calcutta,	*wuh ab (saudāgar) Kalkatte meṅ hai.*
I walked four miles and *met* no one,	*maiṅ do kos chalā aur kisī ko (na dekhā).*
What is the best *method* (*mode*) of learning a language?	*kisī zabān sīkhne-kā kaun-sā (tarīḳ) bihtar hai?*
I did not arrive there till *mid-day*,	*maiṅ (do-pahar din) tak wahāṅ nahīṅ pahuṅchā.*
Shall I put it at the top, or in the *middle?*	*maiṅ is ko ūpar yā (bīch) meṅ rakhūṅ?*
This paper is *middling*,	*yih kāghaz (mutawassit) hai.*
She is *mild* in temper,	*wuh (mulāʼim) -mizāj hai.*
Grind this wheat in the *mill*,	*is gehūṅ ko (chakkī) meṅ pīso.*
I have considered this in my own *mind*,	*maiṅ ne yih apne (dil) meṅ tajwīz kiyā.*
Had you *minded* what he said, then it would be well,	*us-kī bāt agar tum (mānte) to khūb hotā.*
Lead and copper are dug out of *mines*,	*sīsā aur tāmbā (khānoṅ) se khodī jātā hai.*
I shall return in one *minute*,	*maiṅ ek (pal) meṅ phir-āʼūṅgā*
They are full of *mirth*,	*we bahut (khushī) se bhare haiṅ.*

They are always in *mischief*,	*we hamesha (bure kām) karte haiṅ.*
The wicked man is always *miserable*,	*bad ādmī hamesha (dardmand) rahtā hai.*
Misers never think they have enough,	*(bakhīl)-kī ḥirṣ kabhī nahīṅ bhartī.*
They live in great *misery*,	*we baṛe (dukh) meṅ rahte haiṅ.*
He has met with a great *misfortune*,	*us ne baṛī (āfat) uṭhā,ī.*
I was grievously *misled* by following your advice,	*tumhārī naṣīḥat-ke muwāfik chalne se mujh se baṛī (chūk) hū,ī.*
This is owing to your *mismanagement*,	*tumhārī (be-tadbīrī) se yih aisā hū,ā.*
We ought not to *misspend* our time,	*ham ko munāsib nahīṅ ki apnā waḳt (ẕā,i') kareṅ.*
I suppose you have *misreckoned* these rupees; count them again,	*maiṅ samajhtā hūṅ tum ne rūpaiye ginne meṅ (bhūle); phirkar gino.*
He has much *misrepresented* the matter,	*us ne yih muḳaddama bahut (barkhilāf) dikhāyā.*
They fired several times at a leopard, but *missed* it,	*ek chīte par unhoṅ ne ka,ī goliyāṅ chalā,īṅ lekin (khaṭā kī).*
You *mistake* my meaning,	*tum merī maṭlab ko (ghalaṭ samajhte ho).*
We should not *mistrust* without cause,	*be sabab kisī se bad (i'tiḳād) honā, ham ko munāsib nahīṅ.*
Mix these together,	*in donoṅ ko bāham (milā-do).*
It is improper to *mock* any one,	*kisī-kī (naḳl karnā) munāsib nahīṅ.*
He is of a *modest* disposition,	*wuh mizāj-kā (sharmīlā) hai.*
They *molest* us very much,	*we ham ko bahut (satāte haiṅ).*
I shall receive the *money* after one *month*,	*ek (mahīne)-ke ba'd mujhe (rūpae) mileṅge.*
The *moon* has not yet risen,	*abtak (chāṅd) nahīṅ niklā.*
He will come in the *morning*,	*wuh (ṣubḥ) ko āwegā.*
The *motion* of this wheel is very quick,	*is charkh-kī (ḥarakat) bahut jald hai.*
What is your *motive* for doing this?	*is kām karne-kā tumhārā kyā (bā'iṣ) hai?*
Have you seen the Himālaya *mountain*?	*tum ne Himālay (pahāṛ) dekhā hai?*

Having *mounted* his horse, he rode off,	*wuh apne ghoṛe par (chaṛhkar) chalā-gayā.*
This is a *mournful* history,	*yih bahut (riḳḳat-āmez) ḳiṣṣa hai.*
The whole country *mourns* his loss,	*us-ke marne se sārā mulk (rotā hai).*
There is much *mud* on the river-side,	*daryā-ke kināre baṛī (kīchaṛ) hai.*
Why do you bathe in *muddy* water?	*tum (gadle) pānī meṅ kyoṅ nahāte ho?*
I have bought a *mule* for 200 rupees,	*maiṅ ne do sai rūpaiye ko ek (ḳhachchar) liyā.*
He was *murdered* by robbers,	*us ko choroṅ ne (mār-dālā).*
They are always *murmuring*,	*we hamesha (baṛbaṛate) rahte haiṅ.*
Are you fond of *music?*	*(rāg) tumheṅ bhātā hai?*
I spoke several times, but still they continued *mute*,	*maiṅ ne to kaṛī bār unheṅ kahā, lekin we (ḳhāmosh) rahe.*
This will be for our *mutual* benefit,	*is meṅ (ṭarfain)-kā fāṛida hogā.*

N.

In Bengal, little children are accustomed to go *naked*,	*Bangāle meṅ larḳe (naṅge) rahte haiṅ.*
This vessel's *name* is the Moira,	*is jahāz-kā (nām) Moirā hai.*
Have you read this *narrative?*	*tum ne is (ḳiṣṣe) ko paṛhā hai?*
All the people of this *nation* speak his praise,	*is mulk-ke sab (ḳaum) is-kī ta'rīf karte haiṅ.*
The tiger is fierce by *nature*,	*apnī (tabī'at) se sher baṛā tund-mizāj hai.*
She is a *naughty* girl,	*wuh chhokrī (naṭkhaṭ) hai.*
Have you learnt *navigation?*	*tum ne (mallāḥī) sīkhī hai?*
This is *neat* writing,	*yih (ḳhwush) ḳhaṭ hai.*
It is not anyways *necessary* that you should go there,	*tumhārā wahāṅ jānā kuchh (ẓarūr) nahīṅ.*
I have *need* of your assistance,	*maiṅ tumhārī madad-kī (iḥtiyāj) rakhtā hūṅ.*
It is absolutely *needful* that I should go,	*mujh ko wahāṅ jānā baṛā (ẓarūr) hai.*
This is owing to your *neglect*,	*tumhārī (be-ḳhabaṛī) se yih hū,ā hai.*
They are idle and *negligent*,	*we sust aur (ghāfil) haiṅ.*
He is a *neighbour* of mine,	*wuh merā (paṛosī) hai.*

He lives in this *neighbourhood,*	*wuh is (nazdīkī) meṅ rahtā hai.*
Have you seen my *new* book?	*tum ne merī (naʼī) kitāb dekhī hai?*
We will go there *next* month,	*ham (dūsre) mahīne wahāṅ jāeṅge.*
I have broken the *nib* of my pen,	*maiṅ ne apne ḳalam-kī (nok) toṛ ḍālī.*
These are very *nice* mangoes,	*ye bahut (achchhe) ām haiṅ.*
I *nipped* my fingers with the pincers,	*maiṅ ne apnī uṅgliyoṅ ko mūchne se (dabā) rakhā.*
I cannot bear so much *noise,*	*maiṅ itne (shor)-kī bardāsht nahīṅ kar saktā.*
What they say is all *nonsense,*	*jo we kahte haiṅ sab (wāhiyāt) hai.*
The plaintiff was *nonsuited,*	*muddaʼī-kā (muḳaddama khārij hūʼā).*
He asked, but I gave him *nothing,*	*us ne to māṅgā lekin maiṅ ne (kuchh na) diyā.*
My fingers are *numb* with cold,	*merī uṅgliyāṅ jāṛe se (ṭhiṭhar) gaʼīṅ.*
What *number* of persons were present?	*(gintī men kitne) ādmī ḥāẓir the?*
There are *numerous* errors in your writing,	*tumhāre likhne meṅ (bahut sī) ghalṭiyāṅ haiṅ.*
They took with them their little child and its *nurse,*	*we apne chhoṭe bachche aur uskī (dāʼī) ko sāth le gaʼe.*

O.

How can the boatmen row without *oars?*	*baghair (ḍāṅḍ)-ke mallāḥ kyūṅkar nāʼokhe-sakte haiṅ?*
In a court it is usual for witnesses to take an *oath,*	*gawāhoṅ ko ʼadālat meṅ (ḳasam) khānā dastūr hai.*
You should pay *obedience* to his orders,	*munāsib hai ki tum is-kā (ḥukm) māno.*
Good children are *obedient* to their parents and *obliging* to every one,	*achchhe laṛke mā bāp-ke (tābiʼ-dār) aur sab se (mutawāẓiʼ) haiṅ.*
I must *obey* his orders,	*mujhe us-kā ḥukm (mānnā) hogā.*
What was the *object* of your going there?	*tumhāre wahāṅ jāne-kī kyā (gharaẓ) thī?*
You should try to *oblige* your master,	*apne āḳā ko (rāẓī rakhne meṅ) tumheṅ saʼī karnā chāhiye.*

These words are *obscure*,	*ye alfāẓ (mughlaḳ) haiṅ.*
This term has become *obsolete*,	*yih iṣṭilāḥ filḥāl (matrūk) hai.*
This is an *obstacle* to my learning,	*yih mere sīkhne-kā (māni') hai.*
They are *obstinate* in their opinions,	*we apnī rāe meṅ (khwud-sar) haiṅ.*
There was no *occasion* for your coming,	*tumhārā ānā (ẓarūr) na thā.*
He has *occasioned* his parents trouble,	*wuh apne mā bāp-ke ranj-kā (bā'iṣ hūā).*
After another month, I shall have *occupied* this house twenty years,	*dūsre mahīne ba'd is ghar meṅ rahte mujh ko bīs baras (hoṅge).*
I don't remember this ever to have *occurred* before,	*mujh ko yād nahīṅ ki kabhī āge aisā (ittifāk hūā).*
This is a very remarkable *occurrence*,	*yih bare ta'ajjub-kī (bāt) hai.*
This is a very *odd* kind of expression,	*yih ('ajab) ṭaraḥ-kā kalām hai.*
What *offence* have I committed?	*maiṅ ne kyā (taḳṣīr) kī hai?*
I cannot think of thus *offending* him,	*aisā us ko (na-khwush rakhnā), mujhe pasand nahīṅ.*
Had I known this before, I should have *offered* you my services,	*agar maiṅ āge aisī bāt jāntā to tumhārī madad karne ko (ḥāẓir) hotā.*
I am going to Mr. ——'s *office*,	*maiṅ fulāne ṣāḥib-ke (daftar) meṅ jātā hūṅ.*
He is a European *officer*,	*wuh wilāyatī ('uhdedār) hai.*
There is no *oil* in the lamp,	*chirāgh meṅ (tel) nahīṅ.*
Once upon a time, an *old man* and an *old woman* went to the forest to gather sticks,	*kisī waḳt ek (būṛhā) aur ek (buṛhiyā) jangal meṅ lakṛiyāṅ chunne gae.*
There is some *omission* in copying,	*naḳl karne meṅ kuchh (rah gaī) hai.*
I *omitted* to mention that,	*maiṅ yih bāt kahnī (bhūl-gayā).*
God is *omnipotent* and *omnipresent*,	*khudā (ḳādir) aur (har jā ḥāẓir) hai.*
Open the door,	*darwāza (kholo).*
How does this medicine *operate?*	*yih dawā kaisī (tāṣīr rakhtī hai)?*
What *opinion* do you form on this subject?	*is meṅ tum kyā (ḳiyās) karte ho?*
His house is *opposite* to mine,	*us-kā ghar mere ghar-ke (sāmhne) hai.*

He has met with much *opposition*,	*bahut logoṅ ne iskī (mukhālafat) kī hai.*
I have brought some *oranges*,	*maiṅ ne (kaule) mol liye.*
He is celebrated as an *orator*,	*wuh (faṣīḥ) mashhūr hai.*
This is an *order* for a hundred rupīs,	*yih ek sau rupa,e-kī (hunḍī) hai.*
This school is without *order*,	*yih maktab be (tartīb) hai.*
I have *ordered* the goods to be got ready,	*sab chīzoṅ-ke taiyār karne-ke maiṅ ne (ḥukm kiyā hai).*
He was well versed in *Oriental* literature,	*(mashrikī) 'ilm se wuh khūb wākif hai.*
Do you know the *origin* of this saying?	*tum is bāt-kī (aṣl) jānte ho?*
This is not the *original* writing,	*yih (aṣlī) taḥrīr nahīṅ hai.*
They wear different kinds of *ornaments*,	*we ṭaraḥ ṭaraḥ-ke (zewar) pahintī haiṅ.*
These children are *orphans*,	*ye laṛke (yatīm) haiṅ.*
We cannot *overcome* the enemy,	*dushman par ham (ghālib) nahīṅ ho sakte.*
The river has *overflowed* its banks,	*daryā-kā pānī kināroṅ se (bāhar nikal gayā).*
It is better that you *overlook* his offence,	*yih bihtar hai ki tum uske ḳuṣūr se (dar guzar karo).*
A sudden gust of wind *overset* the boat,	*yak-ā-yak hawā-ke ek jhoke ne nā,o ko (ḍubā diyā).*
Who is the *owner* of this house?	*is ghar-kā kaun (mālik) hai?*
Whose *oxen* are these?	*ye kiske (bail) haiṅ?*

P.

I have received a *packet* from Madras,	*maiṅ ne madrās-kī ḍāk par ek (pulandā) pāyā.*
In what *page* of the book does the word occur?	*kitāb-ke kis (ṣafḥe) meṅ wuh lafẓ ātā hai?*
I have a *pain* in my head,	*mere sir meṅ (dard) hai.*
Where did you get this *paint*?	*tum ne yih (rang) kahāṅ pāyā?*
In former times, there lived in China a celebrated *painter*, by name Mānī,	*agle zamāne meṅ Chīn-ke mulk meṅ mānī nām ek baṛā (muṣawwīr) thā.*
This is a beautiful *painting*,	*yih bahut achchhī (taṣwīr) hai.*
He became *pale* through fear (literally *yellow*),	*ḍar-ke māre us-kā raṅg (zard) ho gayā.*
Have you read this *pamphlet*?	*tum ne yih (risāla) paṛhā?*

There are ten *panes* of glass in this window?	*is khirkī meṅ das (khāne) shīshe-ke haiṅ.*
I have forwarded to him the *parcel*,	*maiṅ ne (gaṭhrī) ko us-ke pās bhej-diyā.*
Sir, I beg your *pardon*,	*ai ṣāḥib, mujh ko (mu'āf) kījiye.*
He said that his *parents* had given him leave to do so,	*us ne kahā mere (mā-bāp) ne aisā karne ko ijāzat dī.*
I invited him to *partake* of some fruit, but he would not,	*maiṅ ne mewa (khāne-kī) da'wat kī, lekin us ne ḳabūl na kī.*
We ought not to show *partiality* in our judgment,	*ham ko munāsib nahīṅ ki inṣāf meṅ kisī-kī (ṭarafdārī) kareṅ.*
I find I am mistaken in this *particular*,	*maiṅ ab dekhtā hūṅ ki is (khāṣ bāt) meṅ mujh se ghalaṭī hū,ī.*
He is a *partner* in the house of Messrs. Palmer and Co.,	*wuh Pālmar ṣāḥib-ke ghar meṅ ek (sharīk) hai.*
Each of them favours his own *party*,	*har ek apne (farīḳ) ko dost rakhtā hai.*
Have you got a *pass* for these goods?	*tum ne is asbāb-kā (rawanna) pāyā?*
This coin does not *pass* in Bengal,	*is ṣarb-kā Bangāle meṅ (chalan) nahīṅ.*
That ship brought many *passengers*,	*us jahāz par bahut musāfir ā,e.*
One ought never to be in a *passion*,	*kisī ko na chāhiye ki (ghuṣṣe) ho.*
He has obtained a *passport* to go to Agra,	*us ne Āgre jāne kā (rawannā) pāyā.*
This *path* leads to the village,	*yih (rāh) us gāṅw ko jātī hai.*
It becomes us to exercise *patience* in adversity,	*ham ko munāsib hai ki muṣībat men (ṣabr) ikhtiyār kareṅ.*
They are *patient* and *peaceable*,	*we (ṣābir) aur (mulā,im) haiṅ.*
He *patronizes* whatever tends to the welfare of the country,	*jis meṅ mulk-kī bihtarī ho, wuh us meṅ (madad kartā hai).*
You must give me a *pattern* to work by,	*mujh ko ek (namūna) dījiye jis se kām karūṅ.*
In reading, you ought to *pause* where there is a stop,	*paṛhne meṅ tum ko waḳf-ki jagah (ṭhaharnā) ẓarūr hai.*
I have had a month's *pay* beforehand,	*maiṅ ne ek mahīne-kī (ṭalab) peshgī pāī.*

He is a very just man, he *pays* all his debts,	*wuh baṛā ṭhīk ādmī hai, apnā sab ḳarz (adā) kartā hai.*
He will have only *pecuniary* loss,	*is-kī faḳaṭ naḳdī (nuḳṣān) hogī.*
The windows are so small, one can but just *peep* through them.	*khiṛkiyāṅ aisī tang haiṅ, ki koʻī us se faḳaṭ (jhāṅk) saktā hai.*
These children are *peevish* and *perverse.*	*ye laṛke (chiṛchiṛe) aur ḍhīṭ haiṅ.*
For doing this you must pay a *penalty,*	*is kām karne se tumheṅ (jurmāna) denā hogā.*
Lend me your *penknife* to cut my *pen,*	*(ḳalam) banāne ko mujhe apnā (chākū) do.*
His turn of mind is *pensive.*	*is-kā dil (mutafakkir) hai.*
I *perceive* no error in your composition,	*tumhārī taḥrīr meṅ ghalaṭī nahīṅ (pātā).*
This blemish is not *perceptible,*	*yih dāgh (ghair maḥsūs) hai.*
Your work is now *perfect,*	*ab tumhārā kām (tamām) ho chukā.*
We ought to aim at *perfection,* though we cannot attain it,	*ham ko chāhiye ki (kamāl)-kā ḳaṣd kareṅ agarchi ḥāṣil na ho.*
He generally promises, but he *does not perform,*	*wuh akṣar wa'da kartā hai, lekin (pūrā nahīṅ kartā).*
The whole apartment was filled with *perfume,*	*sārā kamrā (khwush-bo) se mua'ṭṭar thā.*
The house is *perfumed* by the fragrance of these flowers,	*in phūloṅ-kī khwush-bo se sārā ghar (mahak-gayā).*
Perhaps this news may be true,	*(shāyad ki) yih khabar sach ho.*
Is this regulation to be *permanent?*	*kyā yih āʻīn (pāʻedār) hogā?*
I have *permission* to go for three months,	*maiṅ ne tīn mahīne-ke liye jāne-ki ījāzat pāʻī.*
Bring a *permit* for these goods,	*is asbāb-ke lejāne-kā (ṛawanna) lāʻo.*
Will you *permit* me to walk a little in your garden?	*apne bāgh meṅ zarra sair karne kī (ijāzat) doge?*
There is a *perpetual* flux and reflux,	*jawār bhāṭhā (hamesha) hai.*
I am much *perplexed* in this business,	*is kām meṅ maiṅ bahut (ḥairān) hūṅ.*
Who is that *person?*	*wuh (shakhṣ) kaun hai?*
I have done this deed through his *persuasion,*	*un-ke (kahne) se maiṅ ne yih kām kiyā.*

His answers are *pertinent*,	*is-kā jawāb (shā,ista) hai.*
You must make a *petition* to the merchants,	*tum ko chāhiye ki saudāgar ṣāḥiboṅ ko ('arẕī) karo.*
Have you a *phial* for the medicine?	*tumhāre pās dawā rakhne ko (shīshī) hai?*
This *phrase* is very common,	*yih (bāt) to 'ām hai.*
I am not fond of taking *physic*,	*maiṅ (dawā) khāne-kā shā,iḳ nahīṅ.*
Do you know what *physician* attends him?	*tum jānte ho kaun (ḥakīm) us kī dawā kartā hai?*
I will show you a beautiful *picture*,	*maiṅ tum ko ek bahut achchhī (taṣwīr) dikhā,ūṅgā.*
Give me a small *piece* of paper,	*mujh ko ek chhoṭā (ṭukṛā) kāghaẕ do.*
He is a person of great *piety*,	*wuh baṛā (dīndār) hai.*
The *pilgrim* is gone on *pilgrimage*,	*wuh (ḥājī) (ḥajj ko) gayā hai.*
His house is ornamented with *pillars*,	*us-kā ghar (satūnoṅ) se ārāsta hai.*
I want a pair of *pincers* from them,	*maiṅ ek (sanḍāsī) un se chāhtā hūṅ.*
Whose is that *pinnace* now passing?	*yih (bajrā) jo jātā hai kiskā hai?*
I was near falling into a *pit*,	*ḳarīb thā ki maiṅ (gaṛhe) meṅ gir paṛtā.*
The afflicted should excite our *pity*,	*ham ko chāhiye ki muṣībat-zadoṅ par (raḥm) kareṅ.*
What a *pity* you did not tell me this!	*kyā hī (afsos) hai ki tum ne mujh se na kahā!*
What is the *place* called where he lives?	*us jagah-kā nām kyā jahāṅ wuh rahtā hai?*
The *plague* of this business is endless,	*is kām meṅ (diḳḳat) be-intihā hai.*
This writing is *plain* and easy to be read,	*yih khaṭ (ṣāf) hai, aur ba-āsānī paṛhā jātā hai.*
Who is the *plaintiff* in this affair?	*is muḳaddame meṅ kaun (mudda'ī) hai.*
Have you seen the *plan* of the building?	*is ghar-kā (naḳsha) tum ne dekhā hai?*
Smooth this board with a *plane*,	*(rande) se is takhte ko ṣāf karo.*
Are these *planks* for sale?	*kyā ye (takhte) bikā,o haiṅ?*
The inside walls are *plastered* with lime,	*andar-kī dīwāroṅ meṅ (gachh-kārī) hū,ī hai.*

We have now no time to *play*,	*ham ko ab (khelne)-kī furṣat nahīṅ.*
If he had informed me of this before, I should have been better *pleased*,	*agar wuh peshtar mujh se kahtā, to maiṅ ziyāda (khwush) hotā.*
I *pledge* my word to act in this manner,	*maiṅ ḳaul (detā hūṅ) ki maiṅ yūṅ karūṅgā.*
This kind of fruit is *plentiful*,	*is ḳism-kā phal (bahut) hai.*
I have an excellent *plough* and one pair of oxen,	*mere pās ek achchhā (hal) aur bailoṅ-kī ek joṛī hai.*
When the rains arrive, I shall *plough* this field,	*jab barsāt āwegī, to maiṅ is khet ko (jotūṅgā).*
He is a *poet;* have you seen his last *poem?*	*wuh (shā'ir) hai, us-ka ākhir (shi'r) tum ne dekhā hai?*
This needle has no *point*,	*is sū,ī-kī (nok) nahīṅ.*
She has been at the *point* of death,	*wuh marne-ke (ḳarīb) pahuṅchī thī.*
Had you asked, I could have *pointed* out to you in what manner to act,	*agar tum pūchhte, to maiṅ kām karne-kā ṭaur (batā saktā).*
He received us with great *politeness*,	*wuh baṛe akhlāḳ se hamāre sāth pesh-āyā.*
He rides out every morning on his *pony*,	*wuh (ṭaṭṭū) par har ṣubḥ ko sawār hotā hai.*
He is now become *poor*,	*wuh ab (gharīb) ho gayā.*
Calcutta is a very *populous* city,	*Kalkatta baṛā (ābād) shahr hai.*
I have his *portrait* in *my possession*,	*(mere pās) is-ke (chihre-kī taṣwīr) hai.*
Had I studied earlier, by this time I might have *possessed* much learning,	*agar maiṅ āge paṛhtā, to shāyad ab tak baṛā ('ālim ho gayā hotā).*
There is no *possibility* of your getting there to-day,	*mumkin nahīṅ ki tum āj wahāṅ pahuṅcho.*
If the letter goes by to-day's *post*, you must send it to the *post-office* now,	*agar tum āj-kī (ḍāk) par khaṭṭ bhejo, to abhī (ḍāk-ghar) meṅ bhejnā chāhiye.*
What will be the *postage?*	*(ḍāk-kā maḥṣūl) kyā hogā?*
I have sent word to the *postmaster*,	*maiṅ ne (ḍāk munshī) ko kahlā bhejā hai.*
Why do you sit in that *posture?*	*tum kyūṅ is (ṭaraḥ) baiṭhte ho?*
What is there in this *pot?*	*is (loṭe) meṅ kyā hai?*
Though in great *poverty*, she is happy,	*wuh sakht muflisī meṅ bhī khwush hai.*

It is beyond my *power* to understand this,	*is-kā samajhnā mere (maḳ dūr) se bāhir hai.*
What you purpose, I think, is *not practicable,*	*jo tum irāda karte ho mere nazdīk (nā-mumkin) ma lūm hotā hai.*
Whence arose this *practice?*	*kahāṅ se yih ('ādat) hū,ī l..ti?*
He is an *effective practitioner* and a *competent physician,*	*wuh (jarrāḥi ḳāmil) aur (ḥakīmi ḳābil) hai.*
We ought not to *praise* the undeserving,	*buroṅ-kī (madḥ karnā) hamā ko lāzim nahīṅ.*
Her health is very *precarious,*	*is-kī tan-durustī-kā (ṭhikānā nahīṅ) hai.*
In the book which you gave me are many excellent *precepts,*	*jo kitāb tum ne mujh ko dī, us meṅ bahut achchhī (naṣīḥ t) haiṅ.*
We *cannot predict* what will happen on the morrow,	*ham (pahle se nahīṅ kah sakte) ki kal kyā hogā.*
Your *prediction* has been fulfilled,	*tumhārā (peshīṅ-go,ī) pūrī huī.*
I *prefer* your house to my own,	*maiṅ apne ghar se tumhārā ghar ko (bihtar jāntā hūṅ).*
Which of these two is *preferable?*	*in dono meṅ se kaun (pasand) hai?*
We ought to get rid of *prejudice,*	*ham ko chāhiye ki (ta'aṣṣub) chhoṛ deṅ.*
He received a *premium* of 100 rupees,	*us ne sau rupaiye-kā (in'ām) pāyā.*
They are *preparing* to go to England,	*we Wilāyat jāne-kī (taiyārī kar rahe haiṅ).*
The doctor wrote this *prescription,*	*ḥakīm ne yih (nuskha) likhā hai.*
He said so in my *presence,*	*us ne mere (sāmhne) aisā kahā.*
The Nawwāb of Lakhnau sent this elephant to the Governor-General as a *present,*	*Lakhnau-ke Nawwāb ne yih hāthī Gavarnar janrel bahādūr ko ba tarīḳi (tuḥfa) bhejā.*
By your kindness my life was *preserved,*	*tumhārī 'ināyat se merī jān (bachī).*
Are you fond of *preserves?*	*tumheṅ (murabbā) bhātī hai?*
Who is the *president* of that society?	*us jamā'at-kā (mīri majlis) kaun hai?*
I *presume,* sir, you have lately arrived in this country,	*ṣāḥib, maiṅ (samajhtā) hūṅ ki āp yahāṅ thoṛe 'arṣe se ā,e haiṅ.*

This is merely a *pretence*,	*yih faḳaṭ (bahānā) hai.*
These are very *pretty* flowers,	*ye bahut (khūbṣūrat) phūl haiṅ.*
I could not *prevail* upon him to remain here longer,	*maiṅ un par (ghālib) na ho sakā ki unko yahāṅ ziyāda 'arse tak rakhtā.*
This disorder is at present very *prevalent*,	*yih bīmārī bilfi'l bahut (phailī) hai.*
I thought you might have *prevented* their going away,	*mujhe khiyāl thā, ki tum unheṅ jāne se (roḳ sakte ho).*
You went *previous* to my arrival,	*mere āne se (peshtar) tum chale gaʼe.*
What is the *price* of this? Is that really the *market price* (or *price current*)?	*is-kī (ḳīmat) kya hai? ṭhīk ṭhīk wuhī (bāzār-kā nirkh) hai?*
We ought to shun *pride*,	*ham ko chāhiye (gharūr) se parhez kareṅ.*
Who is the *principal* in the business?	*is kām-kā (aṣl mālik) kaun hai?*
The book will shortly be *printed*,	*yih kitāb jald (chhāpī) jāʼegī.*
How many *prisoners* are in jail?	*ḳaid-khāne meṅ kitne (ḳaidī) haiṅ?*
They held a *private* conversation,	*unhoṅ ne kuchh (poshīda) bāt-chīt kī.*
Is there a *probability* of my seeing him?	*kyā? (ghālib hai) ki maiṅ use dekhūṅ?*
That is not at all *probable*,	*wuh (ghālib) to b'ilkull nahīṅ.*
Where can I *procure* a budgerow?	*mujhe ek bajrā kahāṅ (milegā)?*
Those articles are the *produce* of this country,	*we sab chīzeṅ isī mulk-kā (paidawār) haiṅ.*
This garden *produces* nothing but weeds,	*is bāgh meṅ kharāb ghās-ke siwāʼe aur kuchh nahīṅ (ugtā).*
They use only *profane* language,	*we faḳaṭ (burī) bāteṅ kahte haiṅ.*
I *promised* to call upon him to-day,	*maiṅ ne us se (wa'da kiyā) ki āj tumhāre pās āʼūṅgā.*
By this our happiness will be *promoted*,	*is se hamārī khushī (ziyāda) hogī.*
Man is *prone* to err,	*ādmī gunāh-ki ṭaraf (māʼil) hai.*
Let me hear you *pronounce* this word,	*is lafẓ-kā (talaffuẓ) mujhe sunāʼo.*

Is my *pronunciation* correct?	*merā (talaffuẓ) durust hai?*
What *proof* can you give of this?	*tum is-kī kyā (ṣubūt) dete ho?*
If you take away this *prop*, the roof may fall,	*agar tum is (sitūn) ukhāṛ-ḍāloge to chhat gir paṛegī.*
This doctrine is *propagated* everywhere,	*yih masala har jagah meṅ (murawwaj) hai.*
Do you conceive this to be *proper?*	*tum samajhte ho ki yih ṭhīk hai?*
He is a person of *property*,	*wuh baṛā (daulatmand) ādmī hai.*
You will have your *proportion* of profits.	*nafa' meṅ tum apnā pūrā (ḥiṣṣa) pā,oge.*
I *propose* that we share the loss between us,	*maiṅ (kahtā hūṅ) ki jo kuchh nukṣān hū,ā hai, ham donoṅ us meṅ sharīk hoṅ.*
Are you the *proprietor* of this house?	*tum is ghar-ke (mālik) ho?*
Will you *prosecute* him for his offence?	*is-kī taḳṣīr-ke sabab kyā tum uspar (nālish karoge)?*
He is now in great *prosperity*,	*in dinoṅ us-kā baṛā (naṣīb) hai.*
His affairs are now very *prosperous*,	*is waḳt us-ke kām meṅ khūb (taraḳḳī) ho rahī hai.*
In whatever he undertakes he *prospers*,	*jo kām wuh kartā hai, us meṅ (kāmyāb hotā hai).*
It is a prince's glory to *protect* his people,	*bādshāh-kī buzurgī is meṅ hai ki wuh apnī ra'īyat-kī ḥifāẓat kare.*
They fled to the king for *protection*,	*we (panāh)-ke liye bādshāh-ke pās bhāge.*
They who are *proud* have little sense,	*jo (maghrūr) haiṅ kam 'aḳl rakhte haiṅ.*
I can *prove* this to be true,	*maiṅ (ṣābit) kar saktā hūṅ, ki yih sach hai.*
This is a common *proverb*,	*yih mashhūr (maṣal) hai.*
Being in service all the time, have you not *provided* for your family?	*Itne dinoṅ tak barābar naukar rahe aur phir bhī bāl bachchoṅ-ke liye kuchh (jam') na kiyā?*
Providence directs all things,	*(Parwardigār)-ke ḥukm se sab chīz jārī hai.*
This disease affects the whole *province*.	*yih bīmārī tamām (mulk meṅ) phailī hai.*
Make *provision* for your journey,	*tum (tosha) safar-kā taiyār karo.*

He does everything he can to *provoke* me,	*wuh apne maḳdūr bhar merā (ghuṣṣa dilwāne) ko kām karta hai.*
She is a wise and *prudent* woman,	*wuh baṛī 'aklmand aur (chaturā) 'aurat hai.*
A *puff* of wind will upset this boat,	*hawā-ke ek (tamāṅche) se yih kishtī ḍūb-jā,egī.*
We must *pull* the boat along with a rope,	*hameṅ nā,o gun se (khīṅchnā) paṛegā.*
Let me feel your *pulse*,	*māiṅ tumhārī (nabẓ) dekhūṅ.*
You may expect to be *punished* for this,	*tum samajh rakho ki tumheṅ is-ke liye (sazā milegī).*
I am reading a dialogue between a *pupil* and his *preceptor*,	*maiṅ (ustād) aur (shāgird)-ke sawāl o jawāb paṛhtā hūṅ.*
If I had had sufficient money, I should have *purchased* the house,	*agar mere pās us ḳadr rupayā hotā to wuh ghar kharīdtā.*
There were few *purchasers*,	*(kharīdār) bahut thoṛe the.*
God only is *pure*, that is, free from sin,	*faḳaṭ khudā (pāk) hai, ya'ne be-'aib.*
Can you inform me how the heart may be *purified?*	*tum mujhe batā-sakte ho ki dil kyūṅkar (ṣāf ho saktā hai)?*
I *purpose* to consider this subject,	*maiṅ (irāda rakhtā hūṅ) ki is muḳaddame-kī tajwīz karūṅ.*
For what *purpose* do you make this?	*kis (irāde) par yih banāte ho?*
He found a *purse* with five ashrafīs in it,	*us ne pāṅch ashrafiyoṅ kī (thailī) pā,ī.*
Our soldiers *pursued* the enemy sixty miles,	*hamāre sipāhiyoṅ ne dushman kā sāth kos tak (pīchhā kiyā).*
Your *pursuit* of pleasure is fruitless,	*tumhārī ('aish-jū,ī) befā,ida hai.*
He *put* all his savings into the bank,	*us ne apnī sārī bachat bank meṅ (jam' kī).*

Q.

He has many good *qualifications*,	*wuh bahuterī achchhī (liyāḳateṅ) rakhtā hai.*
Are you *qualified* to do this work?	*tum is kām karne-ke (lā,iḳ) ho?*
Of what *quality* is this cloth?	*yih kis (ḳism)-kā kapṛā hai?*
What *quantity* do you wish for?	*tum kis (ḳadar) chāhte ho?*

They appear to be fond of *quarrels*, — *m'alūm hotā hai ki (jhagṛā) unheṅ achchhā lagtā hai.*
Why do you *quarrel* one with another? — *tum āpas meṅ kyoṅ (laṛte) ho?*
Is the work printed in folio, *quarto*, octavo, or duodecimo? — *yih kitāb pūrī takhtī par chhapī hai, ya (du-warkā), ya chau warkā ya si-warkā?*
The king and *queen* were both present, — *bādshāh aur (malika) wahāṅ donoṅ ḥāzir the.*
Take some water to *quench* your thirst, — *apnī piyās (bujhāne ko) thoṛā pānī piyo.*
That vessel came *quick*, — *wuh jahāz (jald) āyā.*
We must *quicken* our pace, if we wish to arrive there this evening, — *agar ham āj shām ko wahāṅ pahuṅchā chāhte haiṅ to hameṅ ḳadam (baṛhākar chalnā) chāhiye.*
Give me a *quill* and a *quire* of paper, — *ek (ḳalam) aur ek (dasta) kāghaz 'ināyat kijiye.*
When do you mean to *quit* this house? — *tum is ghar-ke (khālī karne) kā kab irāda karte ho?*
This is a *quotation* from some other book, — *yih kisī aur kitāb se (muntakhib) hai.*

R.

Paper is made of *rags*, — *(chithroṅ) se kāghaz bantā hai.*
Some of the garden *rails* are broken, — *bāgh-kī (bāṛī) kuchh ṭūṭ gaī hai.*
It *rains* very fast, — *meṅh khūb (barastā) hai.*
Are you fond of *raisins*? — *(kishmish) tumheṅ bhātī hai?*
What is his *rank* in the army? — *fauj meṅ us-kā kyā ('uhda) hai?*
The stream is very *rapid* in the rainy season, — *barsāt-ke mausim meṅ is daryā-kī dhār bahut (tez) hotī hai.*
This is a very *rare* plant, — *yih bahut hī ('ajūba) paudhā hai.*
He is very *rash* in his conduct, — *wuh apnī chāl meṅ baṛā (jald-bāz) hai.*
He is a great *rascal*, — *wuh baṛā (ḥarāmzāda) hai.*
At what *rate* do you buy this cloth? — *is kapṛe ko kis (bhā,o) par khariīdte ho?*
It is not good to eat rice *raw*, — *kachā chāwal (khānā) khūb nahīṅ.*
I cannot *reach* so high, — *maiṅ itnā ūṅchā nahīṅ (pahuṅch) sakta.*

He *reads* eight or ten hours every day,	*wuh har roz āṭh das ghanṭe (paṛhtā) hai.*
Sir, the carriage is *ready*,	*ṣāḥib, gāṛī (taiyār) hai.*
This is all *real*, not show merely,	*yih sab (ḥaḳīḳī) hai, na tamāshā.*
Man has *reason*, the beasts have it not,	*ādmī ('aḳl) rakhtā hai, jānwar nahīṅ.*
What is the *reason* you cannot be silent?	*kyā (sabab) hai ki tum chup nahīṅ rah sakte?*
What you say is *reasonable*,	*jo tum kahte ho wuh (ma'ḳūl) hai.*
That house has been *rebuilt*,	*wuh ghar (phirkar taiyār kiyā) gayā hai.*
I *received* your letter, dated 1st March,	*tumhārā khaṭṭ mu'arrakha yakum Mārch-kā (mujhe pahuṅchā).*
Give me a *receipt* for the money,	*un rūpaiyoṅ-kī (rasīd) mujhe do.*
Is this intelligence *recent?*	*yih khabar (jadīd) hai?*
Tell me the *recipe* for this medicine,	*is dawā-kā (nuskha) mujhe batā,o.*
Have you *reckoned* what these things will come to?	*tum ne (ḥisāb-kiyā) ki in chīzoṅ kī ḳīmat kyā hogī?*
I now *recollect* what you told me,	*jo tum ne mujh se kahā thā, so maiṅ abhī (yād kartā hūṅ).*
I have no *recollection* of his telling me it,	*mujhe (yād) nahīṅ ki is ne mujhe yih kahā.*
Sir, be pleased to give me a letter of *recommendation* to that gentleman,	*ṣāḥib, ek (sifārish-nāma) fulāne ṣāḥib-ke nām meṅ 'ināyat kījiye.*
I desire no *recompense* for serving you,	*maiṅ tumhārī khidmat-guzārī kā kuchh (ajar) nahīṅ chāhtā.*
They two are now *reconciled*,	*we dono ab (muttafiḳ) hū,e haiṅ.*
Have you any expectation of *recovering* your property?	*apnā (māl) pāne-kī tum kuchh ummed rakhte ho?*
If there be any mistakes, *rectify* them,	*agar is meṅ kuchh ghalṭiyāṅ, hoṅ to (durust) kījiye.*
I have very much *reduced* my expenses,	*maiṅ ne apnā kharch bahut kuchh (ghaṭā diyā hai).*
To what do these words *refer?*	*ye bāteṅ kis-ke (ḳaḳḳ meṅ haiṅ)?*
Can you give me a *reference* to any one?	*aisā ādmī batā sakte ho jo tum se (wāḳif) ho?*

The more I *reflect* upon this circumstance, the more I regret it,	*is muḳaddame meṅ jitnā (ghaur kartā hūṅ) utnā hi mujhe ranj hotā hai.*
I feel much *refreshed* by the air,	*mujh ko is hawā se baṛī (tāzagi ḥāṣil hai).*
He will be obliged to *refund* this sum,	*itne rūpaiye us ko (pher-dene-hoṅge).*
He has *refused* what advice I offered,	*jo naṣīḥat maiṅ ne kī, so us ne (na mānī).*
I bear him very great *regard*,	*maiṅ usko baṛī (t'azīm) kartā hūṅ.*
You ought to have *regarded* my advice,	*merī naṣīḥat (mānnā) ẓarūr thā.*
His *regiment* is gone to Cawnpore,	*uskī (ṭaḷṭan) Kāṅhpūr gaṛī hai.*
I *regret* I did not follow your advice,	*maiṅ (pachhtātā hūṅ) ki maiṅ ne āp-kī naṣīḥat na mānī.*
I shall *rejoice* to see him,	*us-ke dekhne se maiṅ (khwush hūṅgā).*
These matters need *to be regulated*,	*in mu'āmaloṅ-ke liye (intiẓām) darkār hai.*
The business proceeds with *regularity*.	*yih kām baṛī (durustī) se chaltā hai.*
There is no ready money *remaining*,	*kuchh naḳd (bāḳī) nahīṅ.*
I wish to *renew* the lease of this house,	*maiṅ is ghar-kā kirāya-nāma pher likhāyā chāhtā hūṅ.*
The monthly *rent* of this house is fifty rupees,	*is ghar-kā māhwārī (kirāya) pachās rūpaiye haiṅ.*
Your house needs *repairs*,	*tumhārā ghar (marammat)-ṭalab hai.*
Can you lend me two hundred rupees? I will *repay* you in ten days,	*tum do sau rūpaiye mujhe ḳarz de sakte ho? to maiṅ das roz ba'd (adā karūṅgā).*
I now *repeat* what I told you before,	*jo maiṅ ne tum se pahle kahā, wuhī (phir kahtā hūṅ).*
Hereafter our *repentance* will be useless,	*pīchhe hamāre (tauba) karne se kuchh fāyida na hogā.*
Had I acted as they advised me, I should have *repented* of it very much,	*agar maiṅ un-kī ṣalāḥ par chaltā to maiṅ bahut pachhtātā.*
This is a *repetition* of what was said before,	*jo pahle kahā gayā thā usī-kā (duhrānā) hai.*
What *reply* do you make to my question?	*mere sawāl-kā kyā (jawāb) dete ho?*

I have made a *report* to Mr. ——,	*fulane ṣāḥib ko maiṅ ne (khabar) dī hai.*
It is so *reported*,	*afwāh to yūṅ hai.*
I will *represent* the subject to him,	*maiṅ yih mu'āmala us se ('arẕ) karūṅgā.*
His conduct was *reproached* by many,	*uskī chāl par bahutoṅ ne (malāmat kī).*
Their conduct deserves *reproof*,	*un-ke af'āl (sarzanish)-ke lā,iḳ haiṅ.*
He *reproved* them very sharply,	*us ne un ko khūb (dhamkāyā).*
What *request* did they make?	*unhoṅ ne kyā (darkhwāst) kī?*
I *request* of you only this one favour,	*maiṅ tum se faḳaṭ yih 'ināyat (chāhtā hūṅ).*
These two very much *resemble* each other,	*ye donoṅ āpas meṅ bahut (ham-shakl) haiṅ.*
You will *reserve* for me three copies of your book,	*tum tīn jildeṅ apnī kitāb-kī, mere liye (rakhnā).*
Where do you *reside*?	*tum kahāṅ (rahte ho)?*
Is that the place of your *residence*?	*kyā yih tumhārī (rahne)-kī jagah hai?*
He has *resigned* his former office,	*wuh apne pahle 'uhde se (mustaufī) hu,ā.*
You *cannot resist* his claim,	*tum us-kā da'wā (daf' na kar sakte).*
The enemy fled without *resistance*,	*dushman baghair (muḳābale)-ke bhāg-gayā.*
They are *resolute* in their purpose,	*we apne irāde par (ḳā,im) haiṅ.*
To do this requires *resolution*,	*is-ke karne ko (pakkā irāda) darkār hai.*
I am *resolved* to do so no more,	*maiṅ ne (ḳaṣd kiyā hai) ki phir aisā na karūṅgā.*
He is everywhere *respected*,	*us-kī sab kahīṅ (ta'ẓīm hotī hai).*
I pay great *respect* to what he says,	*maiṅ uskī bāt-kā baṛā (adab) kartā hūṅ.*
I had no *rest* last night,	*kal-kī rāt maiṅ ne kuchh (ārām) na pāyā.*
I have *restored* more than I took away,	*jitnā maiṅ ne liyā thā, us se ziyāda (adā kiyā hai).*
What was the *result* of your deliberation?	*tumhāre soch bichār-kā (natīja) kyā nikla.*

From this measure many benefits will *result*,	*is bāt se bahut fā,ide (nikleṅge).*
Can you *retain* this in your memory?	*tum is ko yād (rakh) sakte ho?*
At ten o'clock the company began to *retire*,	*das baje mahfil (barkhāst hone) lagī.*
When do you propose to *return?*	*tum kab (wāpas āne)-kā irāda karte ho?*
I have *revised* what I had written,	*maiṅ ne jo likhā thā uspar naẓari ṣānī kī hai.*
Trade is now beginning to *revive*,	*saudāgarī ab phir (chamakne) lagī.*
The General *rewarded* the soldiers,	*faujdār ne sipāhiyoṅ ko (in'ām diyā).*
Tie this with a *riband*,	*is ko (fīte) se bāṅdho.*
That merchant is very *rich*,	*wuh saudāgar baṛā (daulatmand) hai.*
What are *riches* to him who has no heart to make a right use of them?	*us-ke liye (daulat) kyā jo usko ṭhīk baratne ko dil nahīṅ rakhtā,*
Can you tell the meaning of this *riddle?*	*is (chīstān)-kī ma'nī tum kahsakte ho?*
He *rides* on horseback every morning,	*wuh har roz ṣubḥ ko ghoṛe par (sawār hotā hai).*
They *ridicule* serious counsel,	*we nek ṣalāḥ par (haṅste haiṅ).*
She has lost her diamond *ring*,	*us ne apnī almās-kī (angūṭhī) kho-ḍālī.*
The bell *rings* daily at twelve o'clock,	*ghanṭā har roz do pahar ko (bajtā) hai.*
This fruit is beginning to *ripen*,	*yih mewa (pakne) par āyā hai.*
If you wish to be a good scholar, *rise* early every day,	*agar tum fāẓil hū,ā-chāhte ho, to har roz ṭaṛī fajr (uṭhā karo).*
The price of indigo has *risen* lately,	*thoṛe din se nīl-kī ḳīmat (baṛh-ga,ī hai).*
The sea *roars* loudly,	*samundar baṛā (shor) kartā hai.*
He has been *robbed* of all his plate,	*us-kī sab rikābiyāṅ (chorī) ga,iṅ.*
The ship ran upon a *rock*, and was lost,	*wuh jahāz kisī (chaṭān) par chaṛhkar tabāh hū,ā.*
The *roof* of the house fell in.	*ghar-kī (chhat) gir-paṛī.*
How many *rooms* are there in the house?	*us ghar meṅ kitne (kamre) haiṅ?*

Those trees were dug up by the *roots*,	*we darakht (jaṛ) se khod-ḍāl-ga,e the.*
Make the boat fast with a *rope*,	*kishtī ko (rassī) se bāndh-do.*
Rub your hands with this leaf,	*apne hāthoṅ ko is patte se (malo).*
The vessel ran upon a sand-bank, and lost her *rudder*,	*jahāz retī-ke ṭīle par chaṛh gayā aur us-kī (patwār) ṭūṭ-ga,ī.*
By these deeds he will in the end *be ruined*,	*in kāmoṅ se ākhir ko wuh (kharāb hogā).*
What *rule* do you observe in study?	*muṭāla'e meṅ tum kyā (dastūr) rakhte ho?*
God is the *ruler* of the universe,	*khudā jahāṅ-kā (ḥākim) hai.*
Run after him and call him back,	*us-ke pīchhe (dauṛo) aur use phir bulā-lo.*
This knife is covered with *rust*,	*yih chhurī (zang)-khurda ho ga,ī hai.*

S.

This is indeed a *sad* misfortune,	*yih ḥaḳīḳat meṅ ek (baṛī) muṣībat hai.*
He is used to ride without a *saddle*,	*us ko baghaiṛ (zīn) sawār hone kī 'ādat hai.*
I heard of his *safe* arrival in London,	*maiṅ ne sunā ki wuh (ṣaḥīḥ salāmat) Landan pahuṅchā.*
We may live here in *safety*,	*ham yahāṅ (salāmatī) se raheṅ.*
This boat has neither mast nor *sail*,	*is kishtī meṅ (pāl) aur mastūl nahīṅ.*
Sailors visit different parts of the globe,	*(mallāḥ) dunyā-ke mukhtalif mulkoṅ-kī sair karte haiṅ.*
His *salary* is 500 rupees a month,	*us-kī (tankhwāh) pān sau rūpaiya hai.*
There will be a *sale* of *salt* to-morrow,	*kal (namak)-kā (nīlām) hogā.*
These articles are not *saleable*,	*yih asbāb ḳābil (farokht)-ke nahīṅ.*
Yours and mine are both the *same*,	*tumhārī aur merī dono-kī (yaksāṅ) hai.*
Show me a *sample* of the rice,	*mujhe chāwal-kā (namūna) dikhā,o.*
This rice is full of *sand*,	*yih chāwal (bālū) se bharā hai.*
Your book has afforded me much *satisfaction*,	*tumhārī kitāb paṛhne se mujh ko bahut (khushī) hū,ī.*
They are never *satisfied*,	*we kabhī (ser) nahīṅ hote.*

Save this for to-morrow,	*is ko kal-ke wāsṭe (rakho).*
I have *saved* my friend from a very great danger,	*maiṅ ne apne dost ko bahut baṛe khaṭre se (bachāyā) hai.*
Tell the carpenter to *saw* this board in two,	*baṛhaʼī se kaho, ki (āre) se is takhte ko do kar-ḍāle.*
This is an old *saying*,	*yih purānī (kahāwat) hai.*
These articles are now *scarce*,	*ye chīzeṅ bilfi'l (kamyāb) haiṅ.*
Scatter this seed on the ground,	*yih tukhm zamīṅ meṅ (bo-do).*
I have bought a *score* of sheep,	*maiṅ ne ek (koṛī) bheṛeṅ mol liṅ.*
He treated my advice with *scorn*,	*us ne merī naṣīḥat ko (halkā) jānā.*
Scrape the ink off your pen,	*ḳalam se siyāhī (poṅchho).*
I have *scratched* my finger with a nail,	*maiṅ ne apnī uṅglī ek kīl se (chhīl-ḍālī).*
Why do you *scrawl* on my paper?	*mere kāghaz par kyūṅ (lakīreṅ) karte ho?*
These children *scream* all day,	*ye laṛke tamām din (chillāyā) karte haiṅ.*
This lock is fastened on with *screws*,	*yih ḳufl (pech) se lagāyā gaya hai.*
This is the village *scribe*,	*yih gāṅw-kā (kātib) hai.*
The ship will go to *sea* to-morrow,	*kal jahāz (samundar) meṅ jāʼegā.*
What did you give for that *seal*?	*tum ne us (muhr)-kā kyā diyā? [kī hai)?*
Have you *sealed* your letter?	*tum ne apne khaṭṭ par (muhr*
There are no *seams* in this cloth,	*is kapṛe meṅ (sīwan) nahīṅ hai.*
I had a long *search* to no purpose,	*maiṅ ne der tak be-fāʼida (talāsh) kī.*
I have been *searching* for this all day,	*maiṅ din bhar uskī talāsh meṅ rahā.*
This is a pleasant *season* of the year,	*baras bhar meṅ yih (mausim) bahut achchhā hai.*
We walked by the *sea-shore*,	*ham ne (daryā kināre) sair kī.*
They keep all things *secret*,	*we sab bāteṅ (poshīda) rakhte haiṅ.*
You will find this in the fourth chapter, fifth *section*,	*us ko chauthe bāb-kī pāṅchwīṅ (faṣl) meṅ pāʼoge.*
You may remain here *secure*,	*tum yahāṅ (khair se) raho.*
I *see*, the trouble I take to teach you is useless,	*maiṅ (dekhtā) hūṅ, ki merī miḥnat tumhārī taʼlīm meṅ be-sūd hai.*

Sow this *seed* in the garden,	*is (bīj) ko bāgh meṅ bo.*
If we *seek* for knowledge, we shall find it,	*agar ham 'ilm (ḍhūnḍheṅ), to albatta pāweṅge.*
The police-officer *seized* him,	*kotwāl ne use (pakaṛ-liyā).*
Select what things you choose,	*tum jo jo chīz chāhte ho (chun lo).*
I intend to *sell* my old books and buy new ones,	*merā manshā hai ki apnī purānī kitābeṅ (bech) ḍālūṅ aur naʼī kharīdūṅ.*
I *send* my servant to Calcutta once a week,	*maiṅ apne naukar ko hafte meṅ ek bār Kalkatte (bhejtā) hūṅ.*
The king said, *Send for* the *executioner*,	*bādshāh ne kahā ki (jallād ko) (bulāʼo).*
He is a *sensible* man,	*wuh ('aḳlmand) ādmī hai.*
She possesses much *sense* and judgment,	*wuh baṛī ('akl) aur rā'e rakhtī hai.*
It behoves us to keep our *senses* under control,	*ham ko chāhiye ki apne (ḥawāss) ẓabṭ meṅ rakheṅ.*
This *sentence* has no beginning or end,	*is (jumle)-kā na awwal hai na ākhir.*
My *sentiments* agree with yours,	*is meṅ merī (rā'e) āp se muwāfiḳ hai.*
How long is it since their *separation?*	*kitne roz se un meṅ (judāʼī) hai?*
They live in *separate* houses,	*we (jude jude) gharoṅ meṅ rahte haiṅ.*
The sky is *serene* and clear,	*āsmān khūb (ṣāf) aur nūrānī hai.*
Are you *serious* in what you say?	*jo tum kahte ho (sach) hai?*
Send a *servant*,	*ek (naukar) ko bhejo.*
Ivory *serves* for various purposes,	*hāthī-dāṅt ṭaraḥ ṭaraḥ-ke kāmon meṅ (ātā hai).*
I have been in his *service* ten years,	*maiṅ un-kī (khidmat) meṅ das baras se hūṅ.*
I *set* off to-day for Murshidābād,	*maiṅ āj Murshidābād (jātā hūṅ).*
I have *set* the trap in the place you told me,	*jis jagah tum ne mujhe kahā, maiṅ ne jāl (bichhāyā).*
I will now *settle* my account,	*maiṅ ab apnā ḥisāb (be-bāk karūṅgā).*
He was punished *severely*,	*us ne (baṛī) sazā pāʼī.*
Sew these two together,	*in dono ko milāke (siyo).*
Sit in the *shade* of this tree,	*is darat-ke (sāye) meṅ baiṭho.*

My house is *shaded* with trees,	*merā ghar darakhtoṅ se (sāyadār) hai.*
Shake the boughs of the tree,	*darakht-kī ṭahniyāṅ (hilā,o).*
Shake off the dust on your clothes,	*apne kapṛoṅ par kī gard (jhāṛ ḍālo).*
What, have you no *shame?*	*kyā tumheṅ (sharm) nahīṅ?*
Do you know what *shape* the earth is?	*tum jānte ho ki zamīn-kī (shakl) kaisī hai?*
He has received his own *share* out of the property,	*us māl se usne apnā (ḥiṣṣa) liyā.*
Is your knife *sharp?*	*tumhārī chhurī (tez) hai?*
I am just going to *shave,*	*maiṅ (khaṭ banāne) jātā hūṅ.*
The sun *shed* his beams over the earth,	*sūraj-kī dhūp sārī zamīn par (phailī).*
Give me a *sheet* of paper,	*ek (takhta) kāghaz mujhe do.*
I have found a beautiful *shell,*	*maiṅ ne ek khūbṣūrat (sīpī) pā,ī.*
It rains fast, let us *shelter* ourselves,	*pānī barastā hai, ā,o ham (panāh leṅ).*
The sun *shines* with great power to-day,	*āj sūraj-kī (dhūp) bahut sakht hai.*
Do you know how to *shoot* with arrows?	*tum tīr (chalāne) jānte ho?*
Whereabouts is his *shop?*	*us-kī (dukān) kahāṅ hai?*
Can you *shorten* this?	*tum ise (chhotā kar-) sakte ho?*
He *shot* at the tiger twice, but missed him,	*us ne sher par do bār (golī lagā,ī) lekin khaṭā kī.*
He has an epaulet on his *shoulder,*	*uske (kāṅdhe) par ek nishān hai.*
Please *show* me the book you spoke of,	*jis kitāb-kā āp ne ẕikr kiyā, so mujhe dikhā,iye.*
Shun the company of the wicked,	*bad ādmiyoṅ-kī ṣuḥbat se (parhez karo).*
Shut the room door, there is such a noise,	*kamre-kā darwāza (band karo), baṛā shor hotā hai.*
He has been *sick* (or ill) a long time,	*wuh bahut dinoṅ se (bīmār) hai.*
Why do you *sigh?*	*tum kyūṅ (ṭhanḍī sāṅs) bharte ho?*
This is a *sign* of rainy weather,	*yih bārish-kī (nishānī) hai.*
Please to *sign* this paper,	*mihrbānī se is kāghaz par (ṣaḥīh) kījiye.*
It *signifies* little what they say,	*jo we kahte haiṅ kuchh (muẓāyaḳa) nahīṅ.*

For the foolish *silence* is best,	*be-wuḳūfoṅ ko (khāmoshī) bihtar hai.*
They all remained *silent*,	*we sab (chup) rahe.*
This is a *silk* manufactory,	*yih (resham)-kā kār-khāna hai.*
What can be greater *silliness* than to think thus?	*aisā khayāl karne se baṛh kar aur kaun sī (ḥimāḳat) ho saktī hai?*
My case is *similar* to yours,	*merā ḥāl tumhārā (sā) hai.*
His love towards us is *sincere*,	*us-kī maḥabbat hamāre sāth (dilī) hai.*
He is a man of *sincerity*,	*wuh baṛā (rāst-bāz) hai.*
She *sings* very sweetly,	*wuh achchhā (gātī hai).*
Their religious opinions are *singular*,	*unke maẕhabī khayālāt (anokhe) haiṅ.*
The boat is *sinking*,	*nā,o (ḍūbī-jātī) hai.*
No man is so just that he *sins* not,	*ko,ī ādmī aisā ṭhīk nahīṅ ki (gunāh na kare).*
Sit down, and see if you can understand this or not,	*(baiṭh jā,o) aur dekho ki tum ise samajh sakte ho yā nahīṅ.*
What *size* is the book you speak of?	*jis kitāb-kā tum ne ẕikr kiyā, wuh kitnī (baṛī) hai?*
Here is a *sketch* of the village,	*yih us gāṅw-kā (naḳsha) hai.*
He has much *skill*,	*wuh baṛā (hunar) rakhtā hai.*
He is a *skilful* physician,	*wuh baṛā (ḳābil) ḥakīm hai.*
The *sky* is overcast,	*(āsmān) par badlī chhā,ī hai.*
I had no *sleep* all last night,	*kal maiṅ tamām rāt nahīṅ (soyā).*
He *sleeps* every morning till eight o'clock,	*wuh har ṣubḥ āṭh baje tak (sotā) hai.*
The cut in my hand *smarts* very much,	*mere hāth-kā zakhm bahut (dard kartā hai).*
Let me *smell* that flower,	*wuh phūl mujhe (sūṅghne do).*
These flowers are without *smell*,	*in phūloṅ meṅ (khwush-bo) nahīṅ.*
Why do you *smile*?	*tum kyūṅ (haṅste) ho?*
The house is full of *smoke*,	*ghar (dhū,āṅ) se bharā hai.*
This is *smooth* paper,	*yih (chiknā) kāghaz hai.*
These dogs *snarl* at one another,	*ye kutte ek dūsre par (gurrāte) haiṅ.*
He *snatched* it out of my hand,	*us ne ise mere hāth se (chhīṅ liyā).*
You *sneeze*, because you have got a cold,	*tum ko zukām hū,ā hai, is liye (chhīṅkte) ho.*
Snow is white,	*(barf) sufaid hai.*

Have you bought any *soap?*	*tum ne kuchh (sābūn) mol-liyā hai?*
This pen is very *soft,*	*yih ḳalam bahut (narm) hai.*
This *soil* is fertile,	*yih (zamīn) ser-ḥāṣil hai.*
May I *solicit,* sir, this one favour,	*ṣāḥib, agar ijāzat deṅ, to maiṅ ek ('arz karūṅ)?*
I wished to tell you *something,* but have forgot what,	*maiṅ (kuchh bāt) tum se kahā chāhtā thā, lekīn bhūl-gayā.*
This occasions me much *sorrow,*	*yih mujh ko bahut (dukh) detā hai.*
He appears very *sorrowful,*	*wuh bahut (dilgīr) ma'lūm hotā hai.*
I am *sorry* for my offence,	*maiṅ apnī taḳṣīr-ke māre (ranjīda) hūṅ.*
Sort these papers,	*in kāghazoṅ ko (ḳism-wār chhāṅṭo).*
Is this the *sort* you wanted?	*yih wuhī (ḳism) hai jo tum chāhte ho?*
The *soul* must be happy or miserable,	*(rūḥ) ẕarūr yā to sukh meṅ rahegī, yā dukh meṅ.*
I hear the *sound* of music,	*maiṅ rāg-kī (āwāz) suntā hūṅ.*
That fruit is *sour,* don't eat it,	*wuh mewa (khaṭṭā) hai, use mat khāyo.*
Sow these flower-seeds in the garden,	*is phūl-ke in bījoṅ ko bāgh meṅ (bo).*
Leave more *space* between the lines,	*sataroṅ ke bīch ziyāda jagah (chhoro).*
In the *space* of three months,	*tīn mahīne-ke ('arṣe) meṅ.*
He besought them to *spare* his life,	*us ne un se apnī jān (bakhshī) chāhī.*
A *spark* of fire may set in flames a whole village,	*ek (chingārī) sāre gāṅw ko chāhe to phūṅk de.*
He speaks the Bengālī language well,	*wuh Bangālā khūb (boltā) hai.*
Show me a *specimen* of your writing,	*apne khaṭṭ-kā ek (namūna) dikhāyo.*
They wear *spectacles,*	*we ('ainak) lagāte haiṅ.*
He *spends* his money as fast as he procures it,	*jaisā wuh jald pātā hai, waisā-hī apnī daulat ko jald (kharch kartā hai).*
They trade in different kinds of *spices,*	*we ṭaraḥ ṭaraḥ-kā (maṣāliḥ) bechte haiṅ.*
Take care you don't *spill* the ink,	*khabardār roshnāī ko (girānā).*

He has done this merely out of *spite*,	*yih us ne faḳaṭ (dushmanī) se kiyā.*
Having *split* the cocoa-nut, his friend and himself drank the milk,	*nāriyal ko (toṛkar) wuh aur uskā dost uskā dūdh pī gaye.*
You have *spoiled* my paper,	*merā kāghaz tum ne (kharāb) kiyā.*
There is a *spot* of ink on your clothes,	*tumhāre kapṛoṅ par siyāhī-kā (dāgh) hai.*
Spread this mat upon the floor,	*is ṣaff ko zamīn par (bichhā-do).*
Having *spread* a net at night, he caught many birds,	*us ne rāt ko jāl (bichhā-kar) bahut chiṛiyāṅ pakṛīṅ.*
The weeds *spring* up very fast here,	*kharāb ghās yahāṅ bahut jald (baṛhtī) hai.*
Sprinkle a little water,	*thoṛā pānī (chhiṛko).*
That is a *stag* of twelve tine,	*wuh bārah-singā hai.*
He was sitting on the *stairs*,	*wuh (sīṛhī) par baiṭhā thā.*
When you read, *stand* in your proper place,	*jab tum paṛho, tab apnī jagah (khaṛe rako).*
They all *stared* to see me,	*we sab mujh ko dekhkar (tākte the).*
The people were nearly *starving*,	*we admī (bhūkh)-ke mare (marne) par the.*
He is a person of high *station*,	*wuh baṛe (rutbe)-kā ādmī hai.*
She intends to make a long *stay* there,	*wuh bahut der wahān (rahne) kā irāda kartī hai.*
He still continues *steady* to his purpose,	*abtak wuh apne irāde par (muḳirr) rahtā hai.*
The jackal *steals* what he can lay hold of,	*gīdaṛ jo pātā hāi, (churā lejātā hai).*
The bank of this river is very *steep*,	*is daryā-kā kināra baṛā (ūnchā) hai.*
Can you *steer* a vessel?	*tum jahāz (chalā) sakte ho?*
Stick these papers together with paste,	*in kāghazoṅ ko leṛī se (chipkā do).*
He walks with a *stick*,	*wuh (lāṭhi) pakaṛke phirtā hai.*
He is gathering *wood* (literally *sticks*) in the forest,	*wuh jangal meṅ (lakṛiyāṅ) chuntā hai.*
This paper is too *stiff*	*yih kāghaz ziyāda-tar az ḥadd (sakht) hai.*
Cannot you be *still* for one moment?	*tum ek dam (chup) nahīṅ rah sakte?*
This fly has no *sting*,	*is makkhī-ke (ḍank) nahīṅ.*

I am now so weak I can scarcely *stir*,	*maiṅ ab aisā kamzor hūṅ, k. (hilnā) dushwār hai.*
He has great *store* of learning,	*uske pās 'ilm-kā baṛā (khazāna) hai.*
I did not hear that *story*,	*wuh (kiṣṣa) maiṅ ne na sunā,*
Is this ruler *straight* ?	*kyā yih (misṭar) sīdhā hai ?*
Strain this milk through a cloth,	*kapṛe meṅ is dūdh ko (chhāno).*
I am a *stranger* here,	*maiṅ yahāṅ (ajnabī) hūṅ.*
Where can we get *straw* ?	*(bichālī* or *piyāl) hameṅ kahāṅ se mil saktī hai ?*
I have but little *strength*,	*mujhe bahut-hī kam (ṭāḳat) hai.*
Stretch out your hand,	*apnā hāth (sīdhā karo).*
I will go as soon as the clock *strikes*,	*ghanṭe-ke (bajte)-hī maiṅ jā,ūṅgā.*
He *struck* him with a stick on the head,	*us ne us-ke sir par lakṛī (mārī).*
Have you any *string* ?	*tumhāre pās (rassī) hai ?*
They *stripped* him and took away his clothes,	*unhoṅ ne (nangā karke) uske kapṛe le-liye.*
They are *strong* and healthy,	*we (ḳawī) aur tan-durust haiṅ.*
Getting into the boat, he *stuck* in the mud,	*wuh kishtī meṅ chaṛhte hū,e kīchaṛ meṅ (phaṅs-gayā).*
They *study* all the day long,	*we din bhar (paṛhte haiṅ).*
I *stumbled* in running across the road,	*rāste-ke us pār jāne meṅ, mere (ṭhokar) lagī.*
We ought to *subdue* our passions,	*hameṅ chāhiye ki apnī nafsānī khwāhisheṅ ko (ḳābū meṅ rakkheṅ).*
What is your advice on this *subject* ?	*is (bāt) meṅ tumhārī kyā ṣalāḥ hai ?*
They *submitted* to the conquerors,	*we ghāliboṅ-ke (muti) rahe.*
Will you *subscribe* to this publication ?	*tum is kitāb-ke liye (dastkhat karoge) ?*
Some people write on leaves as a *substitute* for paper,	*ba'ze log kāghaz-ke (iwaz) patte par likhte haiṅ.*
With your assistance I have *succeeded*,	*tumhāri madad se, maiṅ (kāmyāb hū,ā).*
We have had little *success* in our work,	*is kām meṅ ham ne thoṛā-hī (fā,ida) pāyā.*
Who is to be his *successor* ?	*us-ke (ḳā,im maḳām) kaun honewālā hai ?*

The squirrels *suck* this fruit,	*gilahriyāṅ is mewe ko (khātī haiṅ).*
He did not *suffer* me to sell the goods,	*us ne mujh ko asbāb bechne (na diyā).*
Will this kind *suit* you?	*yih ḳism tumhārī (pasand ātī [hai)?*
Your advice appears *suitable*,	*tumhārī naṣīḥat (munāsib) ma'lūm hotī hai.*
I have but two *suits* of clothes,	*mere pas faḳaṭ do (joṛe) kapṛe haiṅ.*
It is now the *summer season*,	*ab (garmī-kā mausim) hai.*
He has received a *summons* to attend the court to-morrow,	*us-ke pās (saman) āyā ki wuh kal 'adālat meṅ ḥāẓir ho.*
Who *superintends* this work?	*is kām-kā kaun (muhtamim hai)?*
It will then be in vain to *supplicate*,	*us waḳt (ma'zarat) mufīd na hogī.*
Can you *supply* me with these articles?	*tum ye chīzeṅ mere liye (lā) sakte ho? [nahīṅ.*
He has no means of *support*,	*uskī (guẕrān)-kā koī ṭaūr*
How does he *support* his family?	*wuh kyūṅkar apne lawāḥiḳoṅ kī (parwarish kartā hai)?*
I should *suppose* you are mistaken,	*maiṅ (samajhtā) hūṅ ki tum ne ghalaṭī kī hai.*
I am not *sure* that it is so,	*mujhe (yaḳīn) nahīṅ ki yih aisā hai.*
I am his *surety*,	*maiṅ us-kā (ẕāmin) hūṅ.*
We saw a dead body floating on the *surface* of the water,	*ham ne ek murde ko pānī-kī (saṭḥ) par bahte dekhā.*
I felt great *surprise* on hearing this,	*is bāt-ke sunne se mujh ko baṛā (ta'ajjub) hūā.*
He would have been greatly *surprised* had you told him this,	*agar yih bāt tum us-se kahte, to wuh bahut (ta'ajjub) kartā.*
I am *surrounded* with difficulties,	*maiṅ mushkiloṅ meṅ (ghirā) hūṅ.*
I have no *suspicion* that he has done this,	*mujhe (gumān) nahīṅ, ki us ne aisā kiyā hai.*
Look—here is a *swarm* of bees,	*dekho ek makkhiyoṅ kā (jhuṇḍ) yahāṅ hai.*
Sweep away this litter,	*is kūṛe ko (jhāṛ-ḍālo).*
The sugar-cane is very *sweet*,	*gannā baṛā (mīṭhā) hai.*
My foot *swelled* greatly,	*merā pāṅw bahut (sūj-gayā).*
Can you teach me to *swim*?	*tum mujhe (pairnā) sikhā-sakte ho?*

This parrot *swings* upon a wire,	*yih totā aḍḍe par baiṭhka (jhūltā hai).*
Where is my *sword?*	*merī (talwār) kahāṅ hai?*
They teach without any *system,*	*we be-(kā'ida) paṛhāte haiṅ.*

T.

Come in, and *take off* your cloak,	*bhītar āo, apne labāde ko (utār ḍālo).*
He *takes* medicine usually once a month,	*wuh har mahīne ek bār dawā (khātā) hai.*
Having *taken* the fort, they entered the city,	*ḳil'e ko (lekar) we shahr meṅ dākhil hū,e.*
They *talk* incessantly,	*we lagātār (bakte haiṅ).*
He *teaches* English and Bengālī,	*wuh Angrezī aur Banglā (sikhātā) hai.*
The same *teacher* that *taught* you, *taught* me,	*jis (ustād) ne tum ko (sikhāyā), usī ne mujhe (sikhāyā).*
Mind you don't *tear* your new book,	*khabardār apnī na,ī kitāb na phāṛnā.*
Tell me where I may meet with him,	*mujhe (batā,o) us-se kahāṅ mulāḳāt hogī.*
This will *tend* to increase our knowledge,	*yih hamāre 'ilm baṛhāne ko (mā,il karegā).*
It is now *term* time, the court is open,	*yih (darbār)-kā waḳt hai, 'adālat khulī hai.*
When do you expect this affair will *terminate?*	*tumhāre khayāl meṅ yih muḳaddama kab (anjām) pāwegā?*
Sir, I return you many *thanks,*	*ṣāḥib, maiṅāp-kā bahut (shukr-) guzār hūṅ.*
This house must be *thatched* anew,	*is ghar ko na,e sir se (chhāyā) chāhiye.*
Do you wish for *thick* paper or *thin?*	*tum (moṭā) kāghaz chāhte ho, yā (bārīk)?*
They exercise no *thought* on the subject,	*is bāt meṅ we kuchh apnī ('aḳl) ko dakhl nahīṅ dete haiṅ.*
He *threatens* to punish them,	*wuh unheṅ sazā den -kī (dhamkī detā) hai.*
The prince sat on a *throne,*	*bādshāh-zāda (takht) par [baiṭhā.*
Throw these bits of paper out of doors,	*yih kāghaz-ke purze darwāza ke bāhar (pheṅk-do).*
It *thunders* very much,	*baṛī (garaj hotī hai).*
The *tide* has begun to flow,	*abhī (jo,ār) shurū' hai.*
Who brought these *tidings?*	*yih (khabar) kaun lāyā?*

Tie it quite fast,	*use khūb mazbūt (bāndho).*
There is a *tiger* in that forest; also a *tigress*, together with two young ones,	*us jangal meṅ ek (sher) hai, aur ek (shernī) bhī, aur unke sāth do bachche.*
This ground has never been *tilled*,	*is zamīn meṅ kabhī (khetī) nahīṅ (hū,ī).*
Where shall we procure *timber?*	*ham (shāh-tīr) kahāṅ pāweṅge?*
Youth is the *time* of learning,	*jawānī sīkhne-kā (wakt) hai.*
He is very *timid*,	*wuh bahut (dartā) hai.*
I am quite *tired*,	*maiṅ bahut (thak gayā hūṅ).*
This is a *title* only,	*yih fakat (khitāb) hai.*
They smoke *tobacco;*	*we (tambākū) pīte haiṅ.*
This is *tolerable* writing,	*yih (mā yukrā) khat hai.*
She has got the *tooth-ache*,	*us-ke (dāṅt meṅ dard) hai.*
We travelled by the light of *torches*,	*ham ne (mash'al,)-kī roshnī meṅ sair kī.*
The boat was *tossed* with the waves,	*maujoṅ se kishtī (tah o bālā) hū,ī.*
Touch this with your finger,	*is ko apnī unglī se (chhū,o).*
There are plenty of *toys* in the bāzār,	*bāzār meṅ bahut (khilone) haiṅ.*
What is your *trade?*	*tumhārā (pesha) kyā hai?*
They *transact* different affairs there,	*we wahāṅ rakam rakam-kā kārobār (karte haiṅ).*
That money has been *transferred* to me,	*wuh rūpaiya us se mere (supurd) hū,ā.*
We have *transgressed* God's commands,	*ham ne khudā-kī (nā-farmānī kī).*
Translate this into Persian,	*iskā Fārsī meṅ (tarjuma karo).*
Is this a good *translation?*	*kyā yih (tarjuma) khūb hai?*
He has been *transported* for life,	*wuh 'umr bhar-ke liye (kāle pānī bhejā gayā).*
We *travelled* all the way on foot,	*ham rāste bhar piyāda (chale).*
He is *travelling* in Persia,	*wuh Fārs meṅ (safar kartā) hai.*
He *treads* so softly, I don't hear the sound of his step,	*wuh aisā āhista (chaltā) hai, ki uske kadam kī-āhat mujhe sunā,ī nahīṅ detī.*
Their conduct is very *treacherous*,	*inke fi'loṅ meṅ (daghā-bāzī bharī) hai.*
I am going to the *treasury*,	*maiṅ (khazāne) ko jātā hūṅ.*
I *tremble* with fear,	*maiṅ dar-ke māre (kāṅptā) hūṅ.*
His *trial* will take place to-day,	*us-kā (mukaddama) āj pesh hogā.*

Why do you thus *trifle* away your time?	*tum is ṭaraḥ kyoṅ apne auḳāt (rā,eg̃ā̃ṅ khote ho?).*
This is but a *trivial* (or *trifling*) affair,	*yih bahut (halkī) bāt hai.* [*hai.*
He gives them much *trouble*,	*wuh unheṅ bahut (diḳḳ) kartā*
I can always *trust* to what he says,	*jo wuh kahtā hai, maiṅ us ṭar hamesha (i'tiḳād kar) saktā.*
I am not anyways afraid to *trust* him,	*mujhe us par (i'tiḳād rakhne) meṅ kisī ṭaraḥ-kā ḍar nahīṅ.*
I am convinced what he says is the whole *truth*,	*mujh ko yaḳīn hai jo wuh kahtā hai, so saḃ (sach) hai.*
It is of no use my *trying* to do this,	*is kām-kā (āzmānā) mere liye be-fā,ida hai.*
They *tumbled* over one another,	*we ek dūsre par (gir-paṛe).*
Her voice is a little *out of tune*,	*uskī āwāz kuchh kuchh (be-rang) hai.*
Turn over this leaf,	*is waraḳ ko (ulṭā,o).*
Twist these cords together,	*in rassiyoṅ ko milāke (ainṭho).*

U.

This is an *ugly* shaped letter,	*yih (bad-ṣūrat) ḥarf hai.*
I have left behind my *umbrella*,	*maiṅ (chhāta) pīchhe chhoṛ āyā hūṅ.*
They were *unanimous* in their opinion,	*we apnī rā,e meṅ (muttafiḳ) the.*
It is *uncertain* whether I shall go or not,	*kuchh (ṭhīk nahīṅ) ki ham jā,eṅge yā nahīṅ.* [*hai.*
To act thus is *unbecoming*,	*aisā kām karnā (nā-munāsib)*
God only is *unchangeable*,	*khudā hī faḳaṭ (bar ḳarār) hai.*
Why do you needlessly *undergo* all this trouble?	*tum be sabab in taklīfoṅ ko kyoṅ (uṭhāte) ho?*
I do not *understand* your meaning,	*maiṅ tumhārī murād nahīṅ (samajhtā).*
Will you *undertake* to manage this business?	*tum is kām ko (uṭhā,oge)?*
This letter came *unexpected*,	*yih khaṭṭ (nāgahānī) pahuṅchā.*
He is wholly *unfit* for the task assigned him,	*wuh us kām-ke bi'lkull (nā-lā,iḳ) hai jo uske supurd hū,ā.*
The house is *unfurnished*,	*wuh ghar (ārāsta nahīṅ) hai.*
She is quite *unhappy* on this account,	*wuh is sabab bahut (ranjīda) hai.*
Through God's mercy we escaped *unhurt*,	*khudā-ke faẓl se ham (be ẓarar) bach-rahe.*
Our sentiments are *united*,	*hamārī rā,e (muttafiḳ) hai.*

Do you conceive this to be *unjust?*	*tum isko (inṣāf nahīṅ) samajhte ho?*
We should not be *unkind* to each other,	*ham ko āpas meṅ (be-raḥm) honā na chāhiye.*
To do so is *unlawful,*	*aisā karnā (khilāf i shar') hai.*
They are very *unlearned,*	*we baṛe (jāhil) haiṅ.*
Unlock the door,	*darwāze-kā ḳufl (kholo).*
Why are you so *unmerciful?*	*tūm kyoṅ aise (be-raḥm) ho?*
Their demands are *unreasonable,*	*unke da'we (be-jā) haiṅ.*
The ways of God are *unsearchable,*	*khudā-kī rāheṅ (samajh se pare) haiṅ.*
Our joy is *unspeakable,*	*hamārī khushī (bayān se [bāhir) hai.*
His mind is very *unsteady,*	*uskā dil bahut (be-ṭhikānā) hai.*
I am altogether *unwilling* to go there,	*maiṅ wahāṅ jāne se sakht (nā-rāẓ) hūṅ.*
It were *unwise* not to agree to this,	*iskā ḳabūl karnā (nādānī) hotā.*
He has proved himself *unworthy* of your protection,	*us ne āp ṣābit kiyā ki wuh tumhārī ḥimāyat pāne-ke (lā,iḳ nahīṅ).*
Are there any *upper* rooms in this house?	*is ghar meṅ ko,ī (bālā-khāna) hai?*
They are *upright* in their dealings,	*we apne mu'āmaloṅ meṅ baṛe (khaṛe) haiṅ.*
No one *urged* him to do so	*kisī ne aisā karne ko use (āmāda) nahīṅ kiyā.*
This business is *urgent,*	*yih kām (ẓarūrī) hai.*
Of what *use* is this?	*yih kis (kām-kā) hai?*
I never *uttered* such a word,	*maiṅ ne aisī bāt kabhī nahīṅ (kahī).*

V.

He exerts himself in *vain,*	*wuh (be-fā,ida) koshish kartā hai.*
I *value* his friendship greatly,	*maiṅ uskī dostī-kī bahut (ḳadr [kartā hūṅ).*
What is the *value* of these pearls?	*in motiyoṅ-kī (ḳīmat) kyā hai?*
These things are *valuable,*	*ye chīzeṅ baṛī (ḳīmatī) haiṅ.*
He is full of *vanity,*	*wuh (ghurūr) se bharā hai.*
There are *various* opinions about it,	*is bāt-kī bābat (mukhtalif) rā,eṅ haiṅ.*
This chair has not been *varnished,*	*is chaukī par (raughan) nahīṅ lagāyā gayā.*

Confiding in his luck, he *ventured* all his property on this risk,	*apnī ḳismat-ke bharose, usne apnā sārā māl is khatre meṅ (ḍālā).*
Verily I cannot believe you,	*(sach-much) maiṅ tum par 'itimād naḥīṅ rakh-sakta.*
I meet with nothing but *vexation* in this business,	*is kām meṅ (taṣdī') ke, siwā aur kuchh mujhe ḥāṣil nahīṅ hota.*
They make no distinction between *vice* and *virtue*,	*(burā,ī) aur (bhalā,ī)-ke darmiyān we kuchh farḳ nahīṅ karte.*
We should be *vigilant* in avoiding evil,	*ham ko burā,ī se parhez karne meṅ (hoshyār) rahnā chāhiye.*
What is the name of this *village?*	*is gāṅw-kā nām kyā hai?*
He cannot *vindicate* his conduct,	*wuh apne chāl chalan-kī bābat ('uzr) nahīṅ kar saktā.*
I must not *violate* the orders of the government,	*sarkār-ke ḥukmoṅ-kī mujhe (nā-farmānī) na karnā chāhiye.*
His temper is very *violent*,	*wuh mizāj meṅ bahut (ghuṣṣa-[war) hai.*
Let us always maintain *virtuous* conduct,	*ham hamesha (nek)-chalan ikhtiyār kareṅ.*
I am going to *visit* him,	*maiṅ us-kī (mulāḳāt) ko jātā hūṅ.*
She has a fine *voice*,	*uskī achchhī (āwāz) hai.*
Is the book in one or two *volumes?*	*is kitāb-kī ek (jild) hai yā do?*
He is now on a *voyage* to Madras,	*ab wuh Madrās ko (tarī-kī rāh) jātā hai.*

W.

Please to give me a *wafer*,	*mujh ko ek (wefar) dījiye.*
What *wages* do you receive?	*tum kyā (ujrat) pāte ho?*
Tell him to *wait* in this room,	*us se kaho ki is kamare meṅ (ṭhahare).*
I have been *waiting* for you two hours,	*maiṅ tumhārī do ghanṭe se (rāh dekhtā hūṅ).*
You must endeavour to *wake* early,	*tum zarūr taḳke (uṭhā) karo.*
Do you mean to *walk* or ride?	*tum (piyāda) chalā chāhte ho [yā sawār?*
The garden *wall* has fallen,	*bāgh-kī (dīwār) gir-parī.*
I have *wandered* in all directions over the country,	*maiṅ ne mulk meṅ sab ṭaraf (sair kī) hai.*

I *want* much to see him,	*maiṅ use bahut dekhā (chāhtā hūṅ).*
This is his *warehouse*,	*yih us-kā (gudām) hai.*
This table is *warped*,	*is mez meṅ (kham) ā-gayā.*
This horse is *warranted* without blemish,	*(wa'da) hai ki is ghoṛe-ke kuchh 'aib nahīṅ.*
Wash your hands,	*apne hāth (dho lo).*
Who is your *washerman?*	*tumhārā (dhobī) kaun hai?*
Why do you *waste* your paper?	*tum apnā kāghaz kyūṅ (kharāb) karte ho?*
I *watch* an opportunity of going there,	*maiṅ wahāṅ jane ko mauḳa' (ḍhūnḍhtā) hūṅ.*
Your *watch* goes remarkably well,	*tumhārī (ghaṛī) achchhī chaltī hai.*
These candles are of *wax*,	*yih battī (mom)-kī hai.*
Is this the *way* to Calcutta?	*Kalkatte-kī yihī rāh hai?*
I *wear* a suit of clean clothes every day,	*maiṅ har roz ṣāf kapṛoṅ-kā ek joṛā (pahintā hūṅ).*
The weather is now *warm*,	*ab mausim (garmī)-kā hai.*
He *weaves* the kind of cloth we wear	*jis ṭaraḥ-kā ham kapṛā pahinte haiṅ, usī ṭaraḥ-kā wuh (buntā) hai.*
He will return in a *week*,	*wuh ek (hafte) meṅ phir āwegā.*
He *weeps* because of the death of his son,	*wuh apne beṭe-ke marne-ke sabab (rotā) hai.*
Has this sugar been *weighed?*	*yih shakar (taulī) gaṭī hai?*
What is the *weight* of this stone?	*yih patthar kitnā (bhārī) hai?*
You are *welcome*,	*tum (bhale āṭe).*
Tell them to dig a *well*,	*un se kaho ek (kuṭā) khodeṅ.*
I understand *well* what you say,	*jo tum kahte ho so maiṅ (khūb) samajhtā hūṅ.*
This paper is very *wet*,	*yih kāghaz bahut (gīlā) hai.*
I *whispered* that to him,	*maiṅ ne wuh bāt āhista us-ke kān meṅ (kahī).*
I heard somebody *whistling*,	*kisī shakhṣ ko maiṅ ne (sīṭī bajāte) sunā.*
You are welcome to the *whole*,	*tum chāho to (sab) lo.*
I want some cloth *wider* than this,	*maiṅ thoṛā kapṛā is se ('arīz) chāhtā hūṅ.*
He died leaving a *wife* and six children,	*wuh (bībī) aur chha laṛke chhoṛke mar-gayā.*
The bird flew out at the *window*,	*chiṛiyā (khiṛkī)-kī rāh se uṛ gaī.*

I like the *winter season,*	*mujhe (jāṛe-kā mausim) pasand hai.*
She possesses much *wisdom,*	*us-kī baṛī (dānā,ī) hai?*
They only are *wise* who fear God,	*('aḳlmand) faḳaṭ we haiṅ jo ḳhudā se ḍarte haiṅ.*
What is your *wish?*	*tumhārī (ḳhwāhish) kyā hai?*
They *wish* to remain here,	*we yahāṅ rahā (chāhte) haiṅ.*
Has he any *witnesses?*	*uske ko,i (gawāh) haiṅ?*
This *world* was created by the power of God,	*yih (dunyā) ḳhudā-kī ḳudrat se paidā hū,ī.*
Nobody can evince *wonder* at this,	*ko,ī ādmī is se (ta'ajjub nahīṅ kar saktā).*
She *works* to support herself and family,	*wuh (miḥnat kartī hai) ki apne ta,īṅ aur apne bāl bachchoṅ ko pāle.*
We *worship* one God only,	*ham faḳaṭ ek ḳhudā-kī ('ibādat) karte haiṅ.*
I am not *worthy* of so much kindness,	*maiṅ itnī mihrbānī-ke (lā,iḳ) nahīṅ.*
Venom was extracted from the *wound,*	*(zaḳhm) se zahar nikālā gayā.*
Some of our sepoys were *wounded,*	*hamāre ba'ẓe sipāhī (zaḳhmī) hū,e.*
That ship was *wrecked,*	*wuh jahāz (tabāh hū,ā).*
Wring the water from the cloth,	*kapṛe-kā pānī (nichoṛ) ḍālo.*
Let me see if I can *write* as well as you,	*dekhūṅ, agar maiṅ tumhārī mānind achchhā (likh)-sakūṅ.*
You have bought the *wrong* kind of seed,	*tum ne (aur hī) ḳism-kā bīj mol-liyā hai.*

Y.

This stick is a *yard* long,	*yih lakṛī ek (gaz) lambī hai.*
He is ten *years* old,	*wuh das (baras)-kā hai.*
That appears *yellow,*	*wuh (pīlā) ma'lūm hotā hai.*
Yesterday it rained much,	*(kal) pānī bahut barsā.*
She is quite *young,*	*wuh nau-(jawān) hai.*
In the season of *youth,*	*(jawānī)-ke aiyām meṅ.*

Z.

He showed great *zeal,*	*usne baṛā (tapāk) ẓāhir kiyā.*
They are very *zealous,*	*we baṛe (sargarm) haiṅ.*
The breath of the *zephyr* feels pleasant to us,	*(bād i ṣabā) ham ko ḳhwush ātī hai.*